The Christian Century

A Journal of Religion

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Are the Churches Worthy Of Their Youth?

An Editorial

Our Common Perversion

By Arthur E. Holt

Are Lutherans Going Ritualistic?

By F. R. Webber

Turkey's Dictator

By Charles Clayton Morrison

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In This Issue

ARTHUR E. HOLT

who considers the deeper implications of Chicago's most recent political scandal, has made an intensive study of sociological conditions in that city as expert consultant for the Congregational city missionary society and for the church federation. He is professor of social ethics at Chicago theological seminary, and a lecturer on sociology at the University of Chicago. He is also president of the recently formed Council for social action of the Congregational-Christian churches. Dr. Holt is at present acting as one of the leaders in the movement, "Rethinking Chicago," which is seeking to unite civic and religious groups of many kinds in an effort to cleanse the political and social life of the city.

F. R. WEBBER

carries on a discussion which was begun in The Christian Century for February 21, 1934, when E. Sinclair Hertell, religious editor of News-Week, contributed a special news article dealing with liturgical changes being sought within American Lutheranism. Mr. Webber, who lives in Cleveland, is secretary of the Lutheran committee on church architecture and the author of "Church Symbolism." He has contributed to many magazines.

D. P. MCGEACHY

who reports the general assembly of the Southern Presbyterian church, is one of the most widely known ministers of that denomination. Dr. McGeachy is pastor of the First Presbyterian church at Decatur, noted suburb of Atlanta, Ga.

THE INDEX

makes its regular semi-annual appearance. The suggestion has been made that the index, instead of appearing in regular issues, be separately printed and mailed to those subscribers requesting a copy, thus leaving available the space which it occupies for usual editorial matter. The publishers would be glad to learn how this suggestion appeals to readers.

The CHRISTIAN CENTURY

June 26, 1935

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Calendar of Coming Events

June 21-28. School institute, Community center, Deering, N. H.
June 24-28. Seventh annual conference for pastors and Christian workers, Rumney, N. H.
June 24-28. Seventh annual convention Lutheran women's missionary society of the Florida Synod, Trinity church, Jacksonville, Fla.
June 24-29. Intra-Vermont special, Burlington, Vt.
June 24-July 6. Midwest institute of international relations, under auspices of American Friends Service committee, Northwestern university, Evanston, Ill.
June 24-July 5. Whittier institute of international relations, Whittier college, Whittier, Calif.
June 24-July 6. Mills institute of international relations, Mills college, Oakland, Calif.
June 25-27. Lutheran women's missionary society of the Wartburg Synod, Lake Geneva, Wis.
June 25-30. 26th annual conference of the National Ass'n for the advancement of colored people, St. Louis, Mo.
June 25-July 5. Fourth New England institute of international relations, Wellesley college, Mass.
June 26. Methodist Detroit conference, Bay City, Mich.
June 26-July 2. Winona summer school of missions (interdenominational), Winona Lake, Indiana.
June 27-July 26. Pendle Hill summer session (Quaker) Wallingford, Pa.
July 1-5. Tenth anniversary New England rural ministers conference, Ocean Park, Me.
July 1-29. Institute of race relations, Quaker, Swarthmore, Pa.
July 2-7. International Christian Endeavor convention, Phila., Pa.
July 5-13. Sixth annual conference of the Bay Ridge Bible class of Brooklyn, Stony Brook, L. I.
July 5-15. Pacific northwest institute of international relations, Reed college, Portland, Ore.
July 6-12. 12th World Sunday school convention, Oslo, Norway.
July 7-13. Cooperative institute, Amherst, Mass.
July 9-Aug. 16. Union seminary summer school, interdenominational, New York, N. Y.
July 13-20. Seventh annual conference of the Reformed Church in America young people, Stony Brook, L. I.
July 14-21. Midwest institute of the Universalist church, Turkey Run state park, Ind.
July 16-19. 17th annual assembly American association of women preachers, Jennings Seminary, Aurora, Ill.
July 16-21. Methodist Episcopal church, south, pastors' conference, Lake Junaluska, N. C.
July 20-27. Ninth annual United Presbyterian eastern summer conference, Stony Brook, L. I.
July 20-28. Pocono Congregational and Christian young people's summer conference, Lutherland, Pocono Pines, Pa.
July 21-28. Baptist Summer assembly, Conference Point camp, Lake Geneva, Wis.
July 27-Aug. 3. New York youth Christian center, Calvary Baptist church, New York, N. Y.
July 27-Aug. 3. Unitarian meetings "churchmanship week," Boston, Mass.
July 28-30. Conference for ministers and lay leaders, Deering, N. H.
July 29-Aug. 4. Pastors' institute, auspices University of Chicago divinity school, Chicago theological seminary and Disciples divinity house.
Aug. 2-7. World's Christian Endeavor convention, Budapest, Hungary.

The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

PEACE came to the Chaco on June 14 when the truce signed two days before at Buenos Aires went into effect. Comment on reports of a coming truce was withheld from these columns while the negotiations were proceeding; so many hopes have been raised only to be shattered since the fighting started three years ago that it seemed wisest to say nothing until the firing had actually ceased. Was there ever a more senseless, more needless war? Begun because the two nations, Bolivia and Paraguay, would not accept the results of the arbitration proceedings at Washington in the autumn of 1931, more than 100,000 lives have now been sacrificed simply to bring them to a decision to resort to another arbitration! And that arbitration may not prove any more conclusive than the abortive attempt of four years ago! To be sure, the Paraguayan army is in control of virtually the entire disputed territory, but since the truce is to lead to an armistice which is to secure the demobilization of both armies it is not at all certain that these military advantages will weigh largely in fixing the disputed boundary line—the cause of all the trouble. So little, in fact, seems to have been settled by these appalling sacrifices of life that journalists on the spot keep warning the outside world that fighting may be resumed at almost any time.

Peace in the Chaco

How Has the War Been Kept Going?

CERTAIN provisions in the truce adopted at Buenos Aires have indicated that, in connection with the pending arbitration proceedings, an effort will be made to fix responsibility for the outbreak of the war. Little good is likely to come from such an attempt to distribute blame, and much harm might result. It is to be hoped that the effort, if it is seriously contemplated, will be abandoned. But there is one investigation which the League of Nations, or the Pan-American union, or some other neutral body dedicated to the promotion of peace might well make while the armistice lasts. How has the prosecution of the war, before and after the period of embargoes, been managed? A little light has been cast on this question by the revelations before the senate arms inquiry. But there is much yet to be discovered. Wars cost money, and this particular war has been especially costly. Both combatants have been broke almost from the start. Armament firms demand cash. (The Washington testimony is unanimous as to that.) So, where has the money been coming from? If the world could be given a full answer to that question it would be a good deal closer than it now is to knowing what it actually has to deal with when trying to put an end to war. It is even conceivable that in the long run the Chaco war might be held to have been of some benefit to somebody if it should prove the means of giving mankind a glimpse of the actual war-making forces in full operation.

British Churches May Consult About War

SIGNIFICANT implications and various possible consequences are latent in the proposal adopted by the general assembly of the United Church of Scotland for bringing to bear the mind of the church upon any international situation that threatens to precipitate war. (See news item on page 864 of this issue.) The gist of it is that a standing committee on peace is to keep in touch, through its secretary, with the archbishop of Canterbury and a committee of the Church of England, and that these two groups, consisting of the leading members of the two national churches, shall be ready to respond instantly to a summons in case of an emergency and to consult with each other and with the government and issue a statement giving the attitude of the churches in the crisis. Two features distinguish this plan from the peace resolutions which have been passed by most of the American denominations in recent years. First, this is not a sweeping denunciation or renunciation of war adopted in time of peace, but the setting up of an agency in time of peace which shall be able to make such a declaration as may seem appropriate in a time of imminent war. Second, the two churches immediately concerned are both established national churches in close touch with, and in some sense parts of, the British government, and the whole plan centers in the archbishop of Canterbury, who holds the most exalted spiritual office in the united kingdom.

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The establishment of such an agency—if it should actually be established—would be formal notice to the government that the national churches reserve the right to pass judgment upon any proposed war, not merely to "support the government," bless the banners and build morale for the struggle, as churches have hitherto done from time immemorial. Perhaps they would back the war after all, when it came to a showdown, for no general pacifist principle is embodied in the project. But perhaps they would not.

Can State Churches Refuse to Support State's War?

PERHAPS they would not lend the sanction of religion to the war. But then again, perhaps they would. It is that possibility that gives us pause. The official makers of opinion in time of war, either actual or imminent, know how to mold the thinking and the emotions of men. Even independent churches are not immune to the forces of propaganda, as most of us can very well remember, and it is reasonable to suppose that state churches would be more, rather than less, responsive to the appeal of the state for a spiritual sanction for its military enterprise. It is not without some trepidation that we would see a select committee of the two national churches, headed by even such an august official and such an admirable character as the primate of all England, entrusted with the duty of speaking for the general Christian conscience if the country were upon the verge of war. It is true that a pronunciamento against participation in a war already imminent would carry more weight than a general declaration in favor of peace made when the skies are relatively clear, or only moderately murky, as they have been for the past ten years. But on the other hand, there is less likelihood of such a pronouncement being made. If the church is really developing a conscience which declares that war is the supreme collective sin as well as a colossal political folly, it cannot discharge its full duty by setting up machinery in time of peace with which to pass judgment upon the merits of a particular war under stress of all the disordered emotions and distorted opinions that dominate a nation on the eve of an armed struggle.

Social Progress Requires a Theological Basis

DOES the struggle for social justice require a theological foundation and, if so, what theology furnishes most adequate basis upon which to build a program of social action? These questions were faced and discussed at a select seminar led by Dr. Niebuhr, Dr. Tillich and Dr. Wieman at Fletcher Farm, Vermont, during the last ten days of May. The leaders agreed upon an affirmative answer to the first question. They agreed upon the necessity of a radical reconstruction of the present social order and the inevitability of force in bringing it about. Niebuhr's influence probably predominated here, fortified by Tillich's experience with the Third Reich. They agreed that the advancement of the kingdom of God is conditioned upon reconstruction of the economic system along lines of socialized control, and that helpful participation in the process of social change is conditioned upon a recognition of God and upon devotion to him. Definitions of God and concepts of the method by which one might arrive at a knowledge of his will and of religious truth differed rather widely. But even here there was mutual tolerance, if not agreement, by reason of the common acknowledgment that God, however defined, is larger than the measure of man's mind. It would be too much to expect a consensus of theological views among men of such widely differing opinions, and to make such a consensus the prerequisite of practical action for social betterment would result in nothing but the indefinite postponement of the whole enterprise. But there is real value in the discovery, from different points of view, that a program of social change is not something to be undertaken upon a vague and general humanitarian impulse, and that Christian people who expect to have a part in such a program should think of it in religious terms, as part of a process that has infinite outreaches and cosmic implications and that therefore requires the support of a world-view—in short, of a theology.

What Did the Grass Roots Convention Accomplish?

WITH vociferous unanimity the republican press declares that the "grass roots" convention held at Springfield, Illinois, marks a turning-point in American politics. Yet the papers which are so sure of the convention's importance are by no means agreed as to why it was important. Thus, the New York Herald-Tribune, best known republican journal of the Atlantic coast states, hails the Springfield gathering for having given proof that the control of the republican party is still in the hands of tried and true conservatives, and sees the progress of events during the convention as a defeat for liberal elements from the middle west which were trying to wrest control from the party's old leadership. "The first objective," says Mr. Theodore C. Wallen, the Herald-Tribune's political expert, "was taken in seizing control of the then-projected ten-state midwestern republican conference from the hands of the liberals who had started it and were broadcasting their determination to depose the party's present national leadership and head the party toward the left under the inspiration, in the middle west, of liberals like William Allen White, the Kansas editor and philosopher." Mr. Wallen details the methods by which men like Mr. White were eliminated, the personnel of the convention—despite its seeming spontaneity—carefully hand-picked, and rules put into force which made impossible any speeches or resolutions not sanctioned by the conservative leaders of the party. As a result, this republican organ claims, plentiful financing for the republican campaign next year has been assured from eastern sources. Such an interpretation as this, welcome as it may be to readers of the New York paper, is likely to astonish rank-and-file republicans in the states

supposedly represented in the convention. If the gathering was in reality a move to commit them to conservative eastern leadership, then they were tricked.

Personalities and Platforms At Springfield

YET it would be hard, from a dispassionate consideration of the Springfield proceedings, to prove that the Herald-Tribune's interpretation is not correct. Certainly the personalities which were most in evidence did not offer much in the way of alternative leadership to the country. Former Governor Lowden, of Illinois, 74 years of age, delivered a keynote speech, which, as Mr. Lippmann remarked, was "unanswerable" because "no one is taking the other side." The two other most notable speakers were former Secretary Hyde and former Secretary Hurley, of the Hoover cabinet. Statesmanship registered, at least in the convention photographs, in the persons of former Senator James E. Watson, of Indiana, and former (until expelled) Senator Frank L. Smith, of Illinois. Youth, the promise of a new day, and all that sort of thing was represented by two former national commanders of the American Legion, Colonel Hanford MacNider and Mr. Edward Hayes. The speaker who won the most genuine popular response was Mrs. George B. Summers, who loosed the vials of her wrath, as a farmer's wife, on the operations of the AAA. But the dilemma in which the convention found itself was well illustrated by the fact that after the delegates had cheered themselves hoarse in approval of Mrs. Summer's attack on the AAA they were careful, in drawing a platform, not to go on record in opposition to that body, and in fact approved many of its principal policies. The Springfield convention adopted two platforms—one of denunciation and one of proposals. In the first, which pointed out the shortcomings of Mr. Roosevelt and his administration, the delegates really let themselves go, and in certain items they certainly scored. But seldom has there been a more platitudinous and evasive document than the second. Most of its phrases were apparently chosen in the hope that they would mean anything or nothing, as the reader desired.

Republicans In Search Of An Issue

WHAT the grass roots convention really demonstrated, therefore, was the unhappy political situation in which the republican party still stands. There is nothing in either of the Springfield documents to indicate that the party has as yet found an issue on which it can speak boldly—except its dislike for a democratic administration and its undying devotion to the constitution! In terms of practical politics the republicans are in the difficult position of being forced to be against everything now being done by their party rivals, but unable to be for anything that might estrange either of their own irreconcilable wings. Under such circumstances, only an issue which lies outside the economic realm—the realm where eastern and western republicanism divides—seems to offer any hope for party unity. The result is to be seen in the desperate way in which the party leaders at Springfield tried to read into the President's comments on the supreme court's NRA decision a proposal, as Mr. Hoover phrased it, to "Europeanize" the government. Now, exactly what Mr. Roosevelt had in mind in his vague remarks to the press regarding the limitations of the constitution as revealed by the NRA decision, nobody can be sure. In the light of the context it would seem probable that the President was suggesting a need to enlarge the area of what is legally defined as interstate commerce, with a view to increasing the regulatory powers of congress. Whatever that issue, it will have to await further and positive definition by the President, if he chooses to define it. But at Springfield the republicans tried to magnify this into a federal threat to wipe out state governments! And made pilgrimage to Lincoln's grave to dedicate the party to defense of states' rights! This isn't "saving the nation"; this is just old-fashioned running for office.

Italy Expels Foreign Correspondent

EXPELLING foreign newspaper correspondents from the country is probably the worst conceivable method of making a favorable impression upon world opinion. Mussolini loudly asserts that he cares nothing about world opinion. So be it. Then he will probably not mind if the world infers, from the expulsion of Mr. David Darrah of the Chicago Tribune, that there are factors in the present internal situation in Italy which the government wants to conceal from the rest of the world. But if it wants to conceal them, then it must care what the world thinks, and the world thinks worse of the fascist regime for expelling the correspondent than it would have thought for anything that he wrote or might have written about the unpopularity of the Abyssinian campaign with the Italian people. So, any way you take it, this policy of driving out the newspaper men simply doesn't make sense. It is especially unintelligent when it is carried out with the gratuitous abruptness that characterized the treatment of Mr. Darrah, who was taken into custody at his office and given three hours to leave but was not allowed to communicate with the American consul or to go home to get an extra shirt or to speak to his wife except in Italian and in the presence of the police. Mr. Darrah is a thoroughly competent and responsible correspondent. He has lived in Italy seven years, and neither previously nor in the article which precipitated this episode has he done anything but report facts that are amply substantiated by evidence. He has not been a propagandist or a rumor-monger or a firebrand. If the expulsion of Mr. Darrah proves that the Italian government does not want the facts known to the world, the exclusion from Italy of the New York Times, by an order effective the preceding day, and of certain British papers, including the Manchester Guardian, shows that the authorities are equally averse to having the facts known by the people of Italy. Was it Jefferson who

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said that, if a country could have either a good government or a free and competent press, but not both, he would choose the press?

Are the Churches Worthy of Their Youth?

A NEW SPIRIT of optimism characterized the college commencement season which has just closed. However limited the economic recovery experienced by the country in general, college graduates have found this a more promising year in which to find work than any since the beginning of the depression. Reports from widely scattered areas tell of graduates generally finding positions, and even having the chance to choose between positions offered. As a result, graduation ceremonies have not been haunted by any such sense of quiet desperation as previous years have known. The young graduates have not left the campus already thinking of themselves as members of a "wasted generation." Far and wide there has been a belief that, for this year's graduates, the stately academic ritual has marked, in the fullest sense of the word, a commencement.

Behind the optimism of these days of graduation there has stretched one of the most significant years in recent academic history. It has been made memorable for educators as the year in which the issue of peace has become central to the life of the campus. Student concern with problems of international relations has been growing rapidly since the close of the war. Other academic years have witnessed demonstrations of various kinds, some of them favoring specific plans for international organization, some of them opposing certain methods allegedly adopted as a means to peace. But during the academic year which has just closed it is not too much to say that all this sporadic agitation has come to a focus, so that on practically every college campus in the country the question of the personal relation of the student to possible participation in a future war has become a major issue of campus life.

The so-called student strike against war, a concerted demonstration by more than a hundred thousand students last April, gave a large part of the nation its first intimation of the seriousness with which this problem is being faced in contemporary student life. Even more revealing, for those with eyes to see, have been the counter-efforts of academic and military authorities in colleges where opposition to war has been accepted as a sign of social insurgency. The recent decision of the army to establish more than a hundred new R.O.T.C. units, despite their debatable professional value, and such incidents as have revealed the reactionary control of campuses like Columbia, Connecticut State, Michigan State and the University of California at Los Angeles, have been in reality evidence of the growth of peace sentiment among students.

This is not to say that the past academic year has seen every American campus turn into a hotbed of pacifism. It is still unfortunately true that large numbers of students—possibly a majority—remain almost indifferent to such issues, or are content to accept traditional attitudes without criticism. The moral, political and economic problems implicit in dealing with the war threat seem beyond the interest or the intellect of portions of most student bodies. Such is apt to be the case in particular with regard to students whose primary interest lies in the social or athletic life of the campus. As agitation over the war issue rises there will still be found on many a campus numbers of "students" who, in the phraseology of the day, haven't the slightest idea what it's all about. Too many faculties are content to have it so. But there is now also a group on almost every campus which has taken advanced ground in opposing any resort to war as an instrument of national policy, or any participation in war training or war service.

Do the churches recognize the importance of this group? To a large degree they have been responsible for bringing it into existence. Conferences under religious auspices have persisted in forcing the peace issue on student attention. Chapel preachers have raised it again and again. Denominational colleges have provided a center of resistance to the war department's plans for R.O.T.C. expansion. In acute cases of campus tension—such as have arisen at Ohio State and Kansas State—student peace workers have turned for support to neighboring ministers. Under such circumstances students have, in fact, shown more expectation of understanding and readiness to give help from the clergy than from their own teachers. These students who have taken the lead in seeking to persuade their campus generation to refuse to participate in the insanity of war represent the most important result of contemporaneous religious teaching. Do the churches realize the responsibilities involved in this fact? Are they ready to discharge those responsibilities?

Church leadership has been bewailing the supposed lack of response by the present student generation to religion's appeal. The mass uprising of the Student Volunteer period has been contrasted, lugubriously, with conditions which now obtain. Where once the appeals of Mott, Eddy, Speer, Wilder and their comrades brought troops of recruits from conventions and summer conferences to the offices of the mission boards, now it is scarcely possible to keep even the semblance of a Student Volunteer organization in existence. Where, it is demanded, is the old student heroism? Where is the old readiness to rise to face a world challenge? Where is the old fire of consecration to the establishment of the kingdom of God?

Only perverse refusal to see can keep the churches from grasping the fact that exactly the same devotion to religion's highest ideals which marked the missionary recruiting of thirty years ago is now to be found in the student campaign for peace. It is the peace issue which furnishes the present student generation with the moral frontier on which its heroism and its pioneering qualities are being displayed. The students who have dared to take a bold position on this issue have quite as vital a sense of mission, of devotion to a per-

ilous fate in the service of the kingdom of God, as ever had any Horace Pitkin or any Oberlin martyrs of Shansi. They believe that they take their lives in their hands, both while they remain on the campus and even more after they return to the ordinary American community, in a sense as real as if they were to offer themselves for service in Tibet or equatorial Africa. Indeed, it is altogether possible that loyalty to their mission will involve them in even greater personal tension, will bring down upon them even heavier personal penalties, than would a mission outside the areas where nationalism and commercialism combine to insist on loyalty to the ultimate arbitrament of the sword.

Now what is going to happen when these student crusaders for peace return to their local communities? Many of them have experienced a considerable measure of opposition in college. But most of them have there had the support of a campus group dedicated to the cause of peace. How much fellowship of this sort will they find now that the campus is behind them? Speaking to the graduates of the University of Chicago this month, President Robert M. Hutchins warned them in memorable words against the moral and ethical attrition which is a consequence of life in such an environment as our society today provides. "I have no fear for your economic future," he said. "I fear for your morals." It is on this issue of peace that hosts of these students have achieved their highest moral insight and have made their most passionate moral avowals. What is going to happen to these young people when they find themselves in the loneliness created by the moral obtuseness on the peace issue of the average American community?

The specific question which the passing of this commencement season therefore offers is this: Will the churches prove worthy of these young people who, having proclaimed their readiness to dare all for peace, now turn to the local congregation for fellowship and spiritual reinforcement? The very raising of that question will be resented by some church leaders. They will point to resolutions passed in church conferences and conventions and ask what more the churches could do to show their sympathy and support for these young people who, on the campus, have taken their stand for peace. But there is a difference between voting resolutions in a general gathering and giving active backing in a local situation where, all too often, the most potent forces are reactionary. Many a clergyman will vote, as delegate to a convention, that war is unchristian and that it is the business of Christians to banish it from the earth, but will hesitate a long while, as a pastor, before incurring the wrath of the local legion post or of the local chapter of the D.A.R. Yet it is precisely that sort of question which the return of the student pacifist to the local congregation puts squarely up to the churches.

A few weeks ago a junior college for girls in the middle west followed a lecture on the peace issue by a general discussion among its students. In the course of that discussion the school's president asked, "What do you girls feel to be your greatest problem as you try to deal with this question?" To his surprise the answer which gained unanimous approval was: "Lack of support in our home churches." Many will be as surprised as was that college president at that reply, yet other tests have indicated that it would be assented to by students in large numbers. "If we try to explain to our home pastors and our home congregations the views on this war issue which our college years have brought us, they think we have gone crazy." Such, in essence, is the disillusioned report from widespread student sources.

The churches face an overwhelming moral responsibility here. It is a responsibility toward the students. It is an equal responsibility toward their own future. As these young people, vibrant with the emotion of a tremendous moral commitment, come to them they must demonstrate their own capacity to understand, to support, and to put to use the devotion thus offered. That is their responsibility toward the students. But if they fail to do this, they will thereby repulse from the churches the greatest outpouring of ethical power which this generation has to offer. That is their responsibility toward their own future. A few years will show whether the churches are capable of measuring up to such a test.

Turkey's Dictator

(Editorial Correspondence)

THERE need be no doubt as to who rules Turkey. It is Mustafa Kemal Ataturk, and his dictatorship is no false front for a cabal or oligarchy of any kind. He and he alone is the head of the state. He rose to his position of power by his own prowess, his military genius, his far-sighted and courageous statesmanship and what I believe to be his sincere patriotism. This is not to say that he has not had and does not now have faithful and able advisers. But his genius is nowhere better displayed than in his choice of advisers and his power of inspiring them with devotion. His will is the final arbiter of national policy. He keeps his hand on every move made by his subordinates. He is a tireless worker possessed of what seems to be an inexhaustible store of physical vigor. If he should fail, by reason of a breakdown of his physical strength, or by reason of an act of folly affecting public policy, history might have to record the explanation that his failure of strength or of judgment was caused by the abuse to which he subjects his body.

I do not mean overwork! He appears to have a physical organism that cannot be overworked. But whether it can be over-indulged remains to be seen. Kemal has a reputation, I learned, for being able to carry more liquor than any man in Turkey. He makes of conviviality more than a personal indulgence; it is a national policy. He wants his people to learn the lighter arts—to dance, to sing, to play—and he sets them an example. He is passionately fond of dancing, and when the occasion is sufficiently representative to make his attendance appropriate—as on a national holiday, for example—he mingles freely with the people, choosing

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his dancing partners with the most democratic taste. At Ankara his presence at such parties is not uncommon, and when he visits Istanbul or other cities, his presence is celebrated by the usual formalities in the daytime and by a ball at night. An eye-witness told me that at one of these dances Kemal was served with thirty-one "whiskies," whatever that may mean to one who knows about such things! And at seven a. m. he was able, though "weaving" perceptibly, to make his own way from the ballroom without help from his ever present bodyguard!

I do not mean to suggest that the president of the Turkish republic makes himself socially common, or that he is easily accessible. Quite the contrary. It is only on occasion that he mixes in this free and easy fashion with the people. I would have given a good deal to have had a talk with him. But I could not stir a helpful response on behalf of my wish in a single influential quarter. I had interviews with numerous heads of the government but everybody said that the head of the government was inaccessible except to members of his official family and his cronies. My luck was so bad that I didn't even see him as he rode in his automobile from his modernistic mansion which crowns the Chankaya hillside to the town, attended before and after by a detachment of motorcycles.

Speaking of the spirit of gaiety which characterizes President Ataturk, it should be noted that the Turks are characteristically a solemn people. This goes, I suppose, with Islam, but it is also oriental. Perhaps it is also elemental. President Ataturk is determined to release the lighter impulses of his people. He wants them to be gay. It is, of course, an enormous undertaking to change the mood of a nation, but the new regime has no less a purpose. One of the means to this end is the introduction of western music in place of the primitive Turkish music. I do not know whether any legislative action was taken or whether the president merely let it be known that he disliked the primitive forms to which the people have long been accustomed, but in any case the nation is getting to be western-music conscious. In the cities, formal recitals have been introduced where only western music is heard. Hotel orchestras play Wagner, Puccini, Victor Herbert and John Philip Sousa, as well as the popular dance and music hall "hits" of Paris, London and Hollywood. It is sometimes painful to listen to these orchestras laboriously struggling with a score which is beyond their technique, and even when they have mastered the score, rendering the piece with grotesque misunderstanding. In our Istanbul hotel the orchestra would play some of its pieces as if tackling them for the first time at rehearsal. In the Ankara hotel we found an orchestra thoroughly proficient in reading and executing the score, but frequently painfully deficient in interpretation. Yet I thought it significant that they did their "jazz" as well as any American orchestra could do it!

It will take time to develop a feeling for harmonic values in a people accustomed only to the primitive melody of the strident flageolet, accompanied by a three stringed instrument and a tambour or "tom-tom." But of course the introduction of the more complex and flexible forms will inevitably render the weird and inflexible form unpopular. At the music school in Ankara, operated by the government, nothing but western classic music is taught. You see pictures and statues of Beethoven and Wagner and Verdi along with the ever-present statue of the gazi himself. But in a conversation with the head of the school, I learned that they cherish the hope that, with their eventual mastery of western harmony and counterpoint, they may return at some future day to their own primitive music and elaborate it into a sophisticated form of art. There are western teachers of music in Turkey who regard such a development as a promising possibility.

But I did not intend to go so far afield, and would not have done so had not President Ataturk himself gone so far afield! He is concerned for the development of every side of the national life, including the people's music and amusements. I have more hope for the success of his efforts in revolutionizing the people's mood than in raising their economic level. But the pity of it is that these efforts are based upon a pattern which is itself not only suspect but falling apart. I mean western culture itself. The Turk is under our own nineteenth century illusion about western culture. He does not know how deeply we of today are disillusioned concerning it. What the Turk wants is our western science, our technology and our art. He thinks that our prosperity and our "progress" are due to these things. He does not know that western civilization has reached the place where its most poignant feeling arises from the consciousness that these things—science, technology and art—are not able to hold western civilization together. The Turk does not want our religion—I mean our religion as we proclaim and practice it. But it is a pity that in emerging from his centuries-old belatedness he should make contact with the west only at those points at which the west is most critically challenging itself. But this is the west which Mustafa Kemal knows, and he is determined to have his people catch its spirit.

Before I conclude this series of letters on the new Turkey, let me review certain of the salient facts in the life story of Turkey's dictator. Whence did this man come who first broke upon the world's attention as Mustafa Kemal Pasha? He is just one year older than President Roosevelt. Born in the city of Salonica, in Thessaly, which is the city to which Paul wrote the letter to the Thessalonians, he entered upon a military career. But he also entered into active membership with the revolutionary group of young Turks, becoming an important worker in the underground organization. He was arrested, tried and sentenced to an army post in Damascus where he would be safely removed from the temptation to mix in revolutionary intrigue. Deserting the army, he returned to the capital incognito, and took up again his revolutionary activities, but finally abandoned them for a military appointment. By his thirtieth year he had become a staff officer. He had actual war experience in Tripoli in 1910, and in the Balkan war against Turkey in 1912.

When the world war broke out Kemal was put in charge of a regiment in the rear of the Turkish army

defending the Gallipoli peninsula against the combined armies and navies of Great Britain and France. He had not been happy at the alliance of his country on Germany's side, but he went along. As it fell out, the "rear," where Kemal was stationed, became the "front," in virtue of the strategy adopted by the allies of coming up to Constantinople not by way of the Dardanelles but on the other side of the peninsula. Kemal became the hero of the Dardanelles campaign. At a cost of 250,000 men in killed and wounded, it was largely through his strategy that the Turks successfully resisted the British and French and inflicted upon them a cost of an equal number in killed and wounded. To Mustafa Kemal the official reports of both the British and French give credit (or blame) for their defeat in the Gallipoli campaign. He became a popular hero—too popular, in view of his revolutionary record, to be allowed to remain near the capital where intrigue was now rife.

In 1916 he was sent to eastern Turkey to gather up the scattered fragments of a fighting force all but annihilated by the Russians. There his efforts brought phenomenal results in the recovery of lost Turkish territory. His achievements in eastern Anatolia made him the logical selection to oppose Allenby in his march from Arabia, through Palestine and Syria. By this time—1918—the Turkish army was a tattered mob. Its general could only organize a retreat. After the withdrawal of Turkey from the war on October 30, 1918, Mustafa Kemal was sent again to the eastern border as far from Constantinople as possible. His revolutionary record was against him but his status as a general had to be recognized. He capitalized the disadvantage of his great distance from the center of revolutionary intrigue by organizing the eastern Anatolians into what eventually became the revolution itself. Resigning his command under the sultan, he began to gather an army of his own, and set up a series of congresses moving eastward from Erzerum to Sivas to Ankara, the last of which claimed to be representative of the entire Turkish people. It declared Turkey a republic.

Meanwhile, a Greek army had landed at Smyrna—May, 1919—and were pressing on into the interior of Anatolia. This Greek invasion was backed by the British and French who already occupied Constantinople. It was plain that the purpose of the allies was to divide Turkey among themselves. The degenerate Ottoman monarchy was helpless. Appealing to Turkish patriotism, Mustafa Kemal rallied an army under the banner of the new republic and launched his campaign against both the invader and the Ottoman regime. Sovereignty rests with the Turkish people—this was his dominant slogan—and Turkey must be free. He was elected president of the republic and given full command to conduct the war of independence.

The Greeks, having penetrated to within sight of Ankara, the seat of the new republic's national assembly, Kemal defeated them in the famous battle of Sakarya and followed up his victory by consolidating the new government at Ankara and preparing for a decisive blow against the Greeks who, though checked at Sakarya, had dug themselves in along a wide front. Eleven months later, in August, 1922, he sprang a military trap on the main Greek army at Dumlu Punar, forcing the scattered units of the invading force to flee in confusion to Smyrna, where they reembarked for home in utter rout.

Turkey was now free, and a republic. The allies withdrew from Constantinople. The Ottoman rule was abolished. The capital was no longer Constantinople, but Ankara. The caliphate was abolished, and the sultan in whose person the caliphate was vested was banished from the country, with all his family. Mustafa Kemal Pasha was the master of Turkey, supported by popular favor, by the People's party, whose power was such that it could control the "democratic" procedure without allowing an opposition party to exist, and by an army which idolized its commander-in-chief. The treaty of Sevres which was the basis of a dictated peace, under which the allies had held Constantinople and expected, by the use of the Greek army as a knife-edge, to cut up the empire as the spoils of allied victory, was torn up and a new pact, the treaty of Lausanne, negotiated in which the Turkish republic was recognized and its freedom guaranteed.

These events reached their climax in 1923. In the subsequent twelve years, the reforms, the new projects and the new ideals of which I have written in previous letters have emerged. The inspiring genius behind them all is Mustafa Kemal Ataturk. It is his claim, as against the critics of his dictatorship, that he is moving practically toward the goal of true democracy. His dictatorship operates within the forms of democracy, and his declared policy is to allow democracy to increase and dictatorship to decrease. This it is claimed that he is doing by popular education, by broadening the suffrage to include women, by providing for the representation of minorities—Jews, Armenians and Greeks—in the national assembly, by widening the margin of subjects upon which parliamentary debate and unconstrained voting are allowed and reducing the number of legislative subjects upon which debate and free voting are forbidden, and by encouraging (within limits) the existence of an opposition party.

Whether these are honest evidences of a purpose to render the dictatorship eventually (that is, perhaps by the time Kemal passes away or retires) dispensable, or are mere sops to Cerberus, only time can tell. It is my belief, formed from a considerable contact with opinion in Turkey, official and non-official, national and foreign, that, as rulers go, the president of the Turkish republic is entitled to the respect of mankind as he is already adored by the people of his own land. Barring the corruption of character which so easily ensues upon the possession of irresponsible power, and the disintegration of judgment by the self-indulgence to which I have in no narrow spirit referred, I share the hope cherished by the best representatives of the west in Turkey, including our most competent Christian missionaries and educators, that Kemal is an instrument through which divine providence is working out a high destiny for the Turkish people.

CHARLES CLAYTON MORRISON.

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Our Common Perversion

By Arthur E. Holt

CHICAGO is accustomed to shocks. It was shocked when Al Capone offered to be a good gangster if he were allowed the exclusive rights of the beer racket on the south side of Chicago. It was shocked by the Insull crash. Now it is again shocked to find that its treasurer is over four hundred thousand dollars short in his accounts—which four hundred thousand he jovially reports was lent to various political friends for trifling purposes. Here again is perversion in high places.

Nothing, however, could be farther from true insight into the real nature of this perversion than to attribute it to certain personal failings on the part of individuals who dramatically take the ride to the public scrapheap. No more futile mental attitude could be imagined than for the people of Chicago to think that great moral progress has been achieved when Capone, Insull or Sweitzer have been punished or exonerated. To deal with the perversion of modern society as though it were just a moral collapse on the part of a few individuals is to have no insight whatever. The perversion of the city and of modern society is organic and to a large extent is shared in by all of us.

What Is a City?

To attempt an analysis of this perversion in its widespread ramifications calls for an understanding of the whole structure and purpose of the modern city, not only with reference to itself but with reference to all that is outside of it. A high authority has called Chicago "an aggregation of separate self-centered units with no common purpose." "Chicago," it has been said, "doesn't know why it exists; it has no soul." To quite an extent this is true of all American cities and of all of American society.

If we had been members of a small New England community 150 years ago we would have been living in a community where religion, neighborliness and public-mindedness had a working alliance. In this community the farmer, the lawyer, the doctor, merchant, baker, banker and candlestick maker would have been carrying on various useful functions in simple, neighborly ways. The farmer refrained from selling too many bad eggs because he expected to see in church the next Sunday the person who bought the eggs. The shoemaker was held back from making a bad pair of shoes because he expected to see on the street the person who was wearing those shoes. Public and social control grew rather naturally out of relationships of this kind. The social imagination by which a man puts himself in the other man's place was easily evoked by the face-to-face contacts of such a community.

But something happened in American life. The miller left this simple New England community; you will find him in the milling district of Minneapolis. The butcher can now be found running a packing plant in Chicago. The wagon-maker will be found in South Bend, Indiana. The banker is on Wall street, and the seamstress is in a garment workers' factory. The farmer who left this community and went south became a cotton farmer; if he went to California he became a fruit farmer, and if he went to Iowa he became a corn and hog farmer. Now all these people are engaged in rendering a service to people whom they never expect to see. All the old neighborly control and social imagination which came out of neighborliness has now gone. Men are interested in the success of their business, judged solely on the basis of whether it could show a profit or a loss at the end of the year. A new standard of success has the right of way. The best business was that which made the most money. As Mr. Insull recently said, his business was to make money.

The Code of the Lawyer

Mr. Insull, wanting to make money, had to have certain kinds of help. He must have lawyers. These lawyers came from a profession which had high standards of public-mindedness. In their formal announcement of codes these lawyers declare:

> The future of the public to a great extent depends upon our maintenance of justice, pure and unsullied. It cannot be so maintained unless the conduct and motives of our profession are such as to merit the approval of all just men. . . .
>
> It is steadfastly to be borne in mind that the great trust of the lawyer is to be performed within and not without the bounds of the law. The office of attorney does not permit, much less does it demand of him, for any client, violation of law or any manner of fraud or chicane. He must obey his own conscience, not that of his client.

That the lawyers who have helped big business achieve its objectives have been true to this vocational standard, few people would contend. The perversion of business by the profit motive has dragged down the great profession of the law with it. Lawyers are hired by great corporations to help the corporation achieve its purposes.

Perversion of the Press

But this perversion of business carried with it also the perversion of the press. The State street merchants and the LaSalle street bankers have a mighty influence over the policies of the metropolitan papers. Pressure is consciously and unconsciously exercised. Newspapers of the metropolitan area reflect the metropolitan point of view. A young representative of the Associated press recently made the following indictment of the metropolitan press:

> The press is inaccurate; it misquotes persons interviewed; it deliberately fakes, makes improper sacrifices to speed and is oblivious to significant news in more remote fields.
>
> Much truth to which the public is entitled is suppressed; news is distorted and colored with editorial opinion; by selection and emphasis it is made to conform to the newspaper's bias.
>
> Commercialism has dulled the newspaper's interest in higher things; "impersonal" journalism lacks courage; the institutional press is bound by capitalistic sympathies.

The press is unfairly partisan in politics and in other matters; it maintains a "black list" and worships certain "sacred cows" (favored corporations).

Some newspapers invade privacy; they are textbooks of crime; scandal and sex stories are printed solely to sell the papers.

The atmosphere of a newspaper office is tainted by duplicity; they print what they do not believe.

The newspaper employs anonymity to evade personal responsibility; it does not perform its duties as a common carrier of information; good journalism protects bad journalism.

The newspaper is suspicious of anything new in government and hidebound in its conservatism.

Sensationalism distorts the news in most papers; the significance of news is less regarded than its human interests.

The real interest in the press is money-grabbing; its advocacy of improvements is limited to those favored by commercial interests.

Along with this perversion of the press there comes the inevitable perversion of politics. Business men say that business is for the sake of business. The politician naturally says that politics is for the sake of the politician. "Bob Sweitzer was the best vote-getter in the democratic party." So says the evening paper. Now what does vote-getting in Chicago mean? To a large extent it means ability to pander to the selfish prejudices of the largest group of specialized interests. These interests may be and often are just the people in the ordinary precinct and ward who want employment. It may be the interests of racial groups who hunt in racial packs for city advantages. It may be the big public utilities. Being a vote-getter means the ability to offer some kind of selfish advantage to these various kinds of privilege-seekers which will cause them to deliver their votes on election day.

What Vote-Getting Means

Someone has recently said that all of the election policies are determined by people whose votes are bought and paid for by some kind of concession which requires of those who accept the concession no public-mindedness whatever. Mr. Insull wants to achieve his purposes as head of the "Insull empire." He not only makes enormous contributions to the campaign funds of Chicago and Illinois politicians, but grants special opportunities in his stock deals to the political bosses of the city. His perversion is not different from that of the ward-heeler who appeals to his friends to vote for a certain politician because it means a job for this particular person.

With corrupt politics has come the gang. Our chief authority on racketeering has the following to say about gangs and gangsters:

Five distinct but interdependent elements comprise the structure of any racket. These are: (1) Business men, (2) leaders of organized labor, (3) politicians, (4) criminals and (5) lawyers.

Racketeering, in short, is a combination of business, labor unionism, politics, lawyers and the criminal underworld, the purpose of which is exploitation of commerce and the public through circumscribing the right to work and do business.

Accepting this as the definition of racketeering, let us examine each unit of the racket structure and see what each hopes to derive from participation in it.

The business man seeks to create for himself and a favored few a monopoly in his particular field of service or trade, embarrassing his competitors, maintaining an arbitrary price for his commodity or service, even seeking to dictate enactment and application of laws that govern his business.

The leader of organized labor who betrays his trust and lends himself to a racket seeks first a monopoly of control over the workmen engaged in a given trade. This enables him to keep his treasury more full and to manipulate his man forces to the advantage of his co-conspirators and to the disadvantage of business men who dare to assert independence of the racket.

The politician by paralyzing the hand of the law is, of course, looking to campaign contributions, organization work and votes at election time, and frequently also to participation in the profits of the conspiracy.

The criminal underworld finds lucrative employment to bomb; to commit arson; to slug, maim and kill, to terrorize an entire community into staying away from the polls at election time, and to fraudulent voting and terroristic practices at the polls, and latterly to control racketeering in its entirety.

The lawyer guides and protects the racketeers in the matter of counsel, before the courts, in the realm of politics, and often is to be found exercising the powers of an actual officer of the racket union or association. It is true that he is paid large fees or salaries for his services, but he is or should be grounded in a tradition of ethical conduct stretching the length of the recorded memory of man. Yet we find a certain type of lawyer the most important cog in the machinery of crime. He has twisted and distorted the law to suit the purposes of a criminal clientele, subverting the dignity of habeas corpus, making the "continuance" in criminal trials anathema to complainants and a solace to criminals, devising the clever legal instruments that constitute the charters of rackets, in this way providing a respectable façade to fool the public. Any facilities of the legal profession of discipline for such members seem to have atrophied long ago.

With the perversion of these major elements in society goes the perversion of the schools. Our chief authority on education thus describes the perversion of the Chicago school system:

With the exception of a few short intervals, the board of education of this city has been for at least twenty-five years the tool of the dominant political party. City hall influence ordinarily has not invaded the educational branch of the system but has frequently invaded the business affairs for the purpose of spoils.

The churches have not escaped the general corruption. It would be nice to say that the churches exist as oases in a desert of public evil; it is not true. Churches drift into society with the various social groups which maintain them. They live in the midst of these social groups, they stabilize them, but it is the rare church which can rise above the ethics of self-preservation to some kind of public-mindedness which thinks in terms of the larger welfare.

The Self-Centered City

This perversion of the functions of the city is but a part of the larger perversion which misconceives the function of the city with reference to the rest of the nation. In some ways the city has been looked upon as a social ultimate which operates entirely under laws of its own genius, without regard to the rest of society. But what is a city? It is the place where certain functions of national life come together in great aggregations. The city is just one-third of the national process. It is the place where the money-lender, the manufacturer, trader and the professional groups exist side by side, not for themselves but manifestly in order to play a part in a national process, two-thirds of which is outside the city. When towns were simple, it was easy to

say and believe that the town ought to be a service center to the surrounding country. This original functional relationship of the town to the country is entirely obscured in the great mass organization of the modern city. The city as a whole becomes a place which is terribly interested in its own growth and development. It asks no ultimate questions about its relationship to all those national functions which exist outside the city.

The poet Tagore in his little booklet, "City and Village," has graphically set forth the transition which has taken place. He says:

> It is the function of the village, like that of woman, to provide people with their elemental needs, with food and joy, with the simple poetry of life, and with those ceremonies of beauty which the village spontaneously produces and in which she finds delight.

But—

> Modern cities are continually growing bigger only because no central spirit of unity exercises vital control over their growth of dimension. There can be no end to their addiction of hugeness because their object is not to modulate human relationships into some beauty of truth but to gain convenience....
>
> Cities there must be in man's civilization just as in higher organisms there must be organized centers of life, such as the brain, heart or stomach. These never overwhelm the living wholeness of the body. On the contrary by a perfect federation of their functions they maintain its richness. But a tumor around which the blood is congested is the enemy of the whole body upon which it feeds as it swells. Our modern cities in the same way feed upon the whole social organism that runs through the villages. They continually drain away the life stuff of the community and slough off a huge amount of dead matter while assuming a lurid counterfeit of prosperity....
>
> Society encourages the professions only because they are of service to the people at large. They find their truth when they belong to the people. But the professions, because they get all power into their hands, begin to believe that people live to maintain them. Thus, we often see that a lawyer thrives by taking advantage of the weaknesses of his clients—their helpless dread of loss, their dishonest love of gain. The proportion between the help rendered and its reward demanded loses its legitimate limit when it is not guided by any standard of social ethics.
>
> Such a moral perversion has come to its extreme length today in the relationship of the city and village. The city, which is the professional aspect of society, has gradually come to believe that the village is the legitimate field for exploitation, that the village must, at the cost of its own life, maintain the city in all its brilliance of luxuries and excesses—that its wealth must be magnified even though that should involve the bankruptcy of happiness.

And so in fairness we must not stop with the individuals whose corruption we deplore. It is a perversion in which we all share. There is but one prayer we can offer. The story is told of a certain bank cashier who was short in his funds. He was called into the office of the president and after an hour's consultation the president prayed this prayer: "Father, forgive *us!*" The evil of modern society is organic, systemic. It requires more than a short and crisp formula for its cure.

Are Lutherans Going Ritualistic?

By F. R. Webber

A FEW WEEKS AGO the newspapers of several large cities carried extended accounts of a ritualistic movement which has appeared in certain religious denominations, and particularly among the Lutherans. We are all accustomed to the black-robed clergyman in the pulpit. But the same dominie in complete mass vestments, standing before an altar that blazes with many candles, and surrounded by clouds of fragrant incense, causes most of us to rub our eyes and wonder.

The past decade has seen a decided swing toward ritualism. Its influence is rather more widespread than most people suppose. Clergymen and laity alike have grown tired of the old Puritan meeting house and all its spartan simplicity. It has been stated repeatedly that the power of the pulpit is on the decline. But if the parson in his pulpit no longer intrigues the popular mind, the Protestant priest before the altar is beginning to capture the imagination of many people.

"An astonishing thing is taking place right here in my store," declared a dealer in religious goods not long ago. "A few years ago I used to sell candles, incense and embroidered chasubles to Roman Catholic priests. Their people would drop in and buy a prayer book or a rosary. Protestants would pause briefly before my window, glance at it disapprovingly, and then walk away. But what a change today! That gentleman with the clerical collar and black rabat who just left the store is a Lutheran. He bought a whole carton of pure beeswax candles, a pound of Jerusalem incense, and there is a richly embroidered green cope in the glass case upstairs that always catches his eye. Episcopalians not only buy beautiful prayer books, but lately they are buying rosaries and even plaster images of the Blessed Virgin. A Methodist parson, also dressed in clericals, came in last week and bought a brass cross for his altar. Two of the most recent Methodist churches in this city have real altars with crosses on them. I sold a pair of seven-branched floor candlesticks to a Presbyterian church a month ago, and a processional crucifix and a censer to a Lutheran parish. Nowadays when a man in clericals comes in, he may be a Roman Catholic priest, or an Episcopalian, or a Lutheran, or even a Methodist or a Presbyterian."

While the ritualistic revival, in Methodist and Presbyterian circles, has not gone beyond beautiful churches, imposing chancels and occasionally a real altar, yet the trend is in the direction of liturgy and ceremonial. The Episcopalians have been increasingly liturgical for a number of years, but the most surprising thing is the sudden flair for ceremonial in the Lutheran denomination. The Lutherans are having a lively liturgical controversy of their own just now, and the discussion goes far beyond altars and altar crucifixes. It is concerned

with nothing less than Gregorian music, incense, elevation of the host and mass vestments. Modernism in the Episcopal church has caused many to reject the idea of hell. The Lutherans are quite unanimous in sticking solidly to the doctrine of physical punishment in the hereafter, but they have been concerning themselves with the problem of getting rid of the time-honored black robe and white bands. In their plainer parishes, the cassock, surplice and stole have become popular. In the liturgically inclined congregations, amice, albe, cincture, stole, chasuble and maniple are considered quite the thing.

The Lutherans in this country have long been accustomed to the altar, altar crucifixes, candles and at least a black robe for the pastor. Choirs in white surplices, processions and processional crosses are more or less common among them. But lately they have been indulging in such things as solemn choral eucharists, solemn vespers, midnight masses on Christmas eve, Gregorian plainchant and incense. Two vigorous societies of decided high church tendency exist among them, namely the Liturgical Society of St. James, with headquarters in New York city, and the Society of St. Ambrose, centering in and about Philadelphia. Local groups of the liturgically inclined have come into existence in various cities, and their members have ceased to discuss predestination and the language question and are now reading lengthy papers on the history of the mass.

Leading from Hoboken

One of the best-known pioneers of the movement is the Rev. Berthold von Schenk, pastor of St. John's Lutheran parish, Hoboken, N. J. Pastor von Schenk's ancestors were German barons, and their estate in Germany, still in the possession of the family, contains a picturesque castle and a great mansion with an authentic ghost. But Pastor von Schenk preferred to labor in a parish that adjoins Hoboken's docklands, rather than to go back to the land of his grandfather and become a real baron. Some six or seven years ago, he introduced liturgical practices at St. John's, Hoboken. Soon it was reported far and wide that the sleepy old parish, not a member of which had ever really objected to the word Protestant, had taken on new vitality, and was devoting itself to Gregorian chants, choral eucharists, altar boys in red cassocks and Candlemas festivals. Critics predicted that the parish would soon die out. Such was not the case. The people seemed to like it, and before long things were in a flourishing condition. Most of those who pass the modest brick church, three blocks from the steamship docks, little realize that St. John's, Hoboken, is a church with a national reputation.

Not only did the movement spread, but liturgically minded men appeared here and there, many of whom were hardly aware of the developments in greater New York. At Philadelphia, for example, there is a theological seminary that has existed since before the civil war. In recent years, a surprising proportion of its graduates have proved to be high churchmen. It is generally believed that this interest in the high church movement is due to the Rev. A. G. Marcell, pastor of the Lutheran Church of the Transfiguration. Father Marcell, as the students affectionately call him, is a mild mannered little priest, and not at all a propagandist. But through liturgical practices in his own parish, and through his quiet influence on the theological students, many of them graduate with decided liturgical tendencies.

Revolution in Cleveland

In Cleveland there is a Lutheran parish located in a neighborhood which depends largely upon the automotive industry. For the first fifteen years of its existence the parish developed slowly, but steadily, and attracted little attention. It bore the prosaic name of Faith church, which suggests gospel hymns rather than sanctuary lights and reservation. Then somebody discovered that the official call for its organization had been read on St. Faith's day, 1918. A visiting pastor, one hot August day, told the touching story of St. Faith, an early Christian martyr. The name appealed to the popular imagination, and it stuck, despite all efforts to subdue it. The same guest pastor likewise made reference to the Feast of the Assumption, distinguishing between what he considered authentic and what is mere legend. The effect upon the parish was cataclysmic. By Christmas eve of the same year they had progressed far enough to celebrate a solemn midnight mass, with full ritual, a procession about the church, and crib devotions. Not only was the church packed with people, but scores were turned away. A service of pronounced ritualistic type is held every Sunday morning at 8 a. m., followed by a service of simpler character at 10:30. Within a year or so, this little-known parish has likewise gained a wide reputation.

Fundamentalism and Liturgy

About the same time, a young doctor of philosophy named Arthur Carl Piepkorn, who had come forth from Chicago university a pronounced fundamentalist, was called to a small mission parish in Chisholm, Minnesota. The place of worship was an old frame building that looked precisely like a country store. Unblushingly he christened this little, unpainted frame building Chisholm's Parish church. He introduced the liturgical life. He taught the copper miners to cross themselves devoutly, and to bow at the mention of the holy name. They began to celebrate the feast days, and to think of Lutheranism not as one of "the churches," but as one branch of the one holy catholic and apostolic church. Almost overnight the discouraged little mission fairly hummed with new life. The name of the little town in the copper country became known far and wide, and their unassuming, mimeographed parish paper, the Chisholm Churchman, is one of the most widely circulated things of its kind in America. Already there are visions of a beautiful little stone church, strongly reminiscent of the old parish churches of England, and worthy of the name it bears at present, the Parish Church of Chisholm.

The same story might be told of congregations in

a number of other far-flung places. In large cities, in villages and even in rural districts, experiments have been carried on with varying degrees of success. And it is the modest boast of the liturgical group that never has a parish, when once introduced to these practices, rejected them and gone back to the older ways. In fact it has been no trouble at all to develop the liturgical life among Lutherans. They take to it as readily as the proverbial duck takes to water.

Appealing to Luther's Example

The reason for this readiness is not difficult to discover. At the time of the reformation, Luther and his associates did not discard the liturgy and ceremonial of early days. They attacked certain doctrines, but they had greatest respect for the mass, and boldly called it the mass. Luther spoke very highly of the canonical hours, particularly of matins and vespers, declaring these to have a fine Christian origin, and containing nothing that might not well be kept.

The Lutherans in Germany and in the Scandinavian countries retained Catholic liturgical practices for centuries. Practically every Lutheran hymnal in America has for generations contained a complete mass, disguised under the name of "The Common Service." But all the traditional parts are there, such as the Confiteor and Absolution, Introit, Kyrie, Gloria, Epistle, Gradual, Gospel, Credo, Offertorium, Prefatio, Sanctus, Agnus Dei and Postcommunion. These things are called by their Latin names. It is an easy task for the Lutheran to substitute the original Gregorian musical settings of Luther's time for the Anglican chants that they have been using for almost a century.

Private Confession

It is not to be inferred that all Lutherans are eager to restore the music and the customs of the sixteenth century. The liturgical movement has not been allowed to go unchallenged. Grave questions have been raised in pastoral conferences during the past year or so. If the high church group is allowed to restore mass vestments, Gregorian music, incense and elevation simply because Lutherans did these things for two centuries and a half after the reformation, what is to prevent them from restoring the Latin language, which was certainly used as the orthodox Lutheran language of worship in Luther's day? Is not the unaltered Augsburg confession regarded by every Lutheran that ever lived as the very Magna Charta of his faith? To deviate even in the slightest degree from this basic confessional document is rank heresy. And yet this document, the cornerstone of sound Lutheranism, states boldly: "The mass is retained among us, and celebrated with highest reverence. Nearly all the usual ceremonies are likewise preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught."

At conventions of the liturgical group, held recently in Detroit and in Cleveland, private confession was encouraged, and most of the visiting clergy availed themselves of the opportunity, and were duly granted absolution. But Luther's small catechism, which is taught with typical Lutheran thoroughness to every child, and which every child must memorize verbatum, teaches plainly the doctrine of private confession, and each child learns the Confiteor. The same catechism states that the devout Christian will sign himself with the holy cross, night and morning, when he says his prayers. If it is not wrong to teach these things theoretically to children, the high church group is asking, why is it wrong to carry them out in practice? The answer seems hard to find.

Not Concerned with Externals

The liturgical party deny emphatically that the movement is concerned with externals. An altar adorned with twenty-two candles, mass vestments, genuflections, incense and litany processions are but by-products of the movement, they declare emphatically, and may be omitted, if one sees fit. The liturgical group is seeking things more fundamental than gothic chasubles and votive lights. They are seeking, so their official documents declare, to foster the liturgical life in the congregation. They are calling upon all Lutherans, in ringing language, to revive their declining parochial schools. They are advocating a full and complete church year, and look with disfavor upon such sectarianisms as St. Father's day, St. Children's day and St. Rally day. They favor a weekly celebration of the eucharist, rather than the monthly and semi-monthly ones of the past. Some of them favor a modified form of self-denial and asceticism, rather than the world-acceptance theory of modern Protestantism. They lay stress upon the church at prayer, but not the heaven-storming prayers of the revivalist, but rather the quiet devotional offices of the old breviaries.

So far the critics of the movement have been unable to present arguments that will stand close scrutiny. With men among the leaders of the movement such as Dr. A. Wismar, the recognized Lutheran authority on Luther and the reformation period, the liturgical group thinks of itself as standing on solid historic ground. Do they use incense? Certainly. Luther used it, and approved of its use so long as it does not become a compulsory matter. Do they elevate the host and the chalice? Most assuredly. Luther practiced elevation until at least a year before his death. True enough, in a famous letter, lately widely quoted, he advised a certain church to discontinue elevation. But that was after they had adopted the Heidelberg catechism, and had become Reformed. Do they use Gregorian music? Why not? Luther not only used it, but he left rather detailed information as to how it is to be used.

Historical Support

The liturgical group is ready to show, at a moment's notice, that all these old customs were taken for granted by Lutherans until a century or so ago. Every Lutheran looks upon pietism, rationalism and the state church as the three deadly enemies of all things orthodox. And was it not just these three forces that destroyed the liturgical life of the Lutheran church? It

was a German emperor, a little over a century ago, who became enraged when the Lutherans refused to recognize his spiritual leadership, and as a mark of disgrace he compelled them to wear the black Geneva gown, instead of their colored vestments.

Liturgical Conventions

Liturgical conferences, in Hoboken, Detroit and Cleveland, have attracted people from New England to Iowa, and from St. Paul to Cincinnati. The attendance at these semi-annual gatherings is growing in more than geometric proportion. At these gatherings almost all of the clergy wear clericals, and the younger men run about in cassocks and birettas. At each gathering is a display of albes and richly embroidered chasubles that might well make such sturdy American pioneers as Walther, Krauth and Fritschel look about in bewilderment, could they come back to life. At the conventions there are crucifers, acolytes in red cassocks, plain-song, and the chanting of the daily offices of matins and vespers, to say nothing of solemn choral eucharists. The younger clergy address one another as "father," and as they gather in groups between their busy sessions, one hears numerous references to St. Ambrose, St. Jerome, St. Augustine, Sister Angela, Fra Carolus and even St. Swithun. They seem to be a jovial lot, and there is but one thing that irritates them, and that is to be called Protestants.

Episcopalians, both of the Protestant and the Anglo-catholic schools, are looking on with much interest, and declaring that the Lutherans are stealing their thunder. This the Lutheran ritualist denies emphatically, and he points out that the movement that was called Lutheranism in Germany and the Scandinavian countries was known as the Church of England across the channel. He exhibits Luther's "Formula Missae" of 1523, and asks his Episcopal neighbor to point out any radical difference between that and the first English Prayer Book of a few years later. He declares that it is much like Pat and Mike, who came to America on the same ship, and a year later accused one another of affecting an Irish brogue.

The Future

Will the Lutheran synods of America seek to exterminate this rapidly growing and widely discussed liturgical group, which has been making headlines for the newspapers so frequently of late? The prospect is remote. It is no secret that a number of Lutheran synods have become alarmed at the rising tide of sectarianism. They have seen their congregations gradually drop such eminently Lutheran institutions as Ascension day, the Feast of the Transfiguration, Purification of the Virgin and the Epiphany, to substitute Rally day, Mother's day and Children's day, all of which is wormwood to the orthodox Lutheran.

The ritualistic movement, whatever its possible dangers, will be welcomed secretly by large sections of Lutheranism as an antidote to this type of modernism. Your typical Lutheran is, at heart, very conservative, and very loyal to the days of his ecclesiastical origin. As soon as he rediscovers that the earliest Lutheran missals contained "propers" for the Feast of the Assumption, Corpus Christi and St. Mary Magdalen's day, he will not balk at seeing his pastor rigged out in a white alb and a rich chasuble. And since the older parishes are familiar with a corrupted Gregorian chant and love to sing the early chorales, it will be an easy matter to persuade them to accept the more melodious musical texts of the Solesmes monks. From all present indications, it would seem that the liturgical movement among the Lutherans is here to stay.

BOOKS

Church and State in Mexico

CHAOS IN MEXICO: THE CONFLICT BETWEEN CHURCH AND STATE. *By Charles S. Macfarland. Harper & Brothers, $2.00.*

FOR a frank and unprejudiced report on the facts of the conflict between church and state in Mexico as nearly down to the minute as anything in book form can be, and for a judicial weighing of the merits of their respective cases, Dr. Macfarland's volume is probably the best thing now in print. It is the direct result of some months of observation on the ground, including both the study of documents and records and personal interviews with the most important leaders on both sides. Back of that lies a long experience in observing the evolution of religious and social movements and a sympathetic attitude toward the church and toward all efforts to improve the condition of the masses.

Both parties to this struggle are credited with good faith in their attempt to advance interests which, in their opinions and in the author's opinion also, are worthy of support, but neither is absolved from grave fault in the policies that they have adopted. The present lamentable situation cannot be remedied by changes on either side without corresponding changes on the other.

Is the state actually suppressing religious liberty? It is. The smooth words of the constitution about the liberty of all to practice such religious observances as they please "provided they do not constitute an offense punishable by law" prove nothing at all when, as a matter of fact, the ministers of religion are exiled by law for no other offense than being ministers. Is the state persecuting the church? It is. "Persecution" is a word with such highly emotional connotations that its use is a hindrance to clear thinking; but if one insists upon putting the question in that form, the answer must be affirmative. On the other hand, a calm and unprejudiced observer could make a better case for the state's course than the state makes for itself. "There is a good deal in the claim of the state that the church has forfeited its right to liberties which it has claimed and to powers which it formerly exercised. But the state has little sense of perspective and has not attempted to make any discrimination as to just what immunities should be taken away. It has left almost none of the essential rights. . . . The policies of the government are amateurish and almost childish. They are very frequently carried out with a playful sarcasm or a

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hilarious insolence which are entirely gratuitous." (E. g., the arrest of Archbishop Diaz.) If the church has in the past been intolerant, so now is the state. It does injustice in one phase of the social order while seeking to restore justice in another. But the church must come to consciousness of its faults as well as of its wrongs. Above all, the church cannot convincingly plead for its own freedom, and ask those outside its ranks to support the plea, unless it is ready to grant to others—not only in Mexico but elsewhere—the same liberty it asks for itself.

Does the Mexican revolutionary state tend toward totalitarianism? It does. In structure it differs from the totalitarianism of Italy, Germany and Russia. Mexico is a federal government. Power is being more and more concentrated in the central government but, subject to that important limitation, the several states are working toward the establishment of control over the cultural as well as the political life of their respective areas. So, "Mexico appears to be proceeding toward a republic of totalitarian states inside one comprehensive totalitarian state."

Is the government definitely hostile to religion? On paper and in its strictly official acts, no. In the policies which it seems to permit and encourage, and in the unrebuked words and deeds of many who stand high in its councils, yes. Liberal and even reverent sentiments toward religion are expressed for outside consumption, but violently antireligious propaganda is kept constantly before the eyes of the paisanos.

In forming a judgment between the two—if one feels compelled to form a judgment, as neither the author nor this reviewer does—it is well to remember that the Mexican government is much more sincere in its efforts for social reform than the church will admit, and that the Roman Catholic church, with all its shortcomings, has done much more for the people of Mexico than its present critics will concede. If there is to be a next step toward reconciliation and cooperation for the good of the country, it will be facilitated by self-examination and self-correction by both parties more than by the exchange of recriminations concerning the faults which each can discern in the other.

W. E. Garrison.

Judaism and the Mystery Religions

By Light, Light: The Mystic Gospel of Hellenistic Judaism. *By Erwin R. Goodenough. Yale University Press, $5.00.*

HERE is a subject of which it may safely be said, without gratuitous insult, that not many even among the enlightened readers of this journal know much about it. There are many who realize that Christianity underwent some changes through the admixture of Greek philosophy before it was prepared to conquer the Græco-Roman world. Paul was determined to "know nothing save Jesus Christ and him crucified," but the church soon knew a good deal more than that. It knew about his identification with the logos, the relation of persons in a trinity, the efficacy of a mystic meal, the pre-existence of the church as the mystical bride of Christ, the matter of essence and substance in the divine nature, the procession of the Holy Ghost from the Father and the Son, and the fatal defect of *homoiousion* as compared with *homoousion*. Harnack (followed by many) held these to be alien accretions to the gospel. Paul Elmer More (followed by a few) argues that the Greek additions were germane to the Judean core and essential to its completion. But almost all students see that there were additions, though not all will agree with Macchioro that they came so largely through Orphism that Christianity was practically transformed into a mystery religion. Leaving Christianity to one side, Professor Goodenough asks, What did this Hellenistic influence do to Judaism? He finds the answer chiefly in a study of the voluminous works of Philo, the Alexandrine Jew who was contemporary with Jesus. The substance of his thesis is that "by Philo's time, and long before, Judaism in the Greek-speaking world, especially in Egypt, had been transformed into a Mystery." Moses was Orpheus; the Hebrew wisdom became the Greek *Sophia* (identified by Plutarch with Isis); God, no longer the Hebrew Jehovah, was the neoplatonic Absolute, in touch with the phenomenal world through his Light-Stream, Logos or Sophia. The thesis may be thus briefly stated. In support of it and in the elaboration of the details of that mystical Judaism revealed in Philo's allegories and elsewhere, Professor Goodenough marshals a vast body of material organized and interpreted with profound scholarship and presented with literary skill. The bearing of this discussion upon the origin and early development of Christianity is obvious. The author promises to unfold these implications in a later volume.

W. E. G.

Books in Brief

Living With Books: the Art of Book Selection. *By Helen E. Haines. Columbia University Press, $4.00.*

Intended especially to serve as a manual for librarians, this comprehensive treatise on books will be useful to anyone who either has a private library or aspires to have one. Even those who spend little money for books often spend that little unwisely. It might reasonably be argued that, the narrower the limits of one's expenditures are, the greater is the necessity for some sort of expertness in selection. Besides preliminary discussions of such topics as the methods of evaluating books, book reviewing, publication and bibliographical aids, there are chapters devoted to the principal classes of books, with selected lists under each. It would perhaps be too much to call it a complete survey of modern literature, but it is a first-rate guidebook for anyone who wishes, as everyone should, to explore that vast and intricate field.

Grand Tour: Diary of an Eastward Journey. *By Patrick Balfour. Harcourt, Brace & Company, $3.75.*

It began with a motor tour from London to India, except for boats across the channel and from Brindisi to Beyrout. The comedy features are prominent in this part. Later and without specially adventurous methods of transport, the author visited points farther east—Nepal, the Andaman islands, Malaya, Siam and Angkor. He is an intelligent and whimsical observer, with an eye equally keen for beauty, fun and facts. Perhaps it was his journalistic experience—it can't have been very extensive, for he is an Oxford graduate and is only thirty—that taught him how to write even of the Taj Mahal without gush, but though often funny where one might expect him to be awestruck, he is never flippant or cheap.

The Parish Churches of England. *By J. Charles Cox. Charles Scribner's Sons, $2.75.*

To Dr. Cox's admirable and well known book, first published twenty years ago, additional chapters have been added by Mr. Charles Bradley Ford and a foreword has been contributed by Dean Inge. English parish churches are quite as well worth studying as English cathedrals. In some ways they are even more rewarding, for they exhibit wider varieties of style covering a greater range of dates, more purity of style within the individual structure, and closer adaptation of the building to its environment. The author's interest is almost wholly architectural. What has happened in the churches does not concern him. Nor does he describe any building in its en-

tirety. Thus even such extraordinary specimens as St. Botolph's at Boston and St. Mary Redcliffe at Bristol are mentioned only casually as illustrating this or that feature of design. The excellent and abundant illustrations of notable churches go far to integrate what would otherwise be the rather confused impression of the text.

CORRESPONDENCE

Mr. Williams Says No

EDITOR THE CHRISTIAN CENTURY:

SIR: In an article in your June 5 issue, entitled "Pius XI and America," by E. Boyd Barrett, the statement is made that: "Some Catholics, among others the pious Michael Williams of the Commonweal, went even further and registered emphatic protests against the resumption by the pope of kingly rule over a state." I must enter an emphatic disclaimer. Certainly I never made any such statement as that attributed to me by Dr. Barrett. To what statement of mine he can refer, I have no idea.

New York City. MICHAEL WILLIAMS.

The Crime Problem—Two Views

EDITOR THE CHRISTIAN CENTURY:

SIR: Governor Lafoon of Kentucky has raised a special clemency commission to investigate thoroughly the corrective institutions of the state and report recommendations for needed reform. The accommodations for the criminal population are notoriously inadequate. One institution built to accommodate 1,700 harbors 2,900 convicts. The governor has been severely criticized for his wholesale pardoning but conditions seem to justify such action. Dr. John Lowe Fort, president of the Louisville council of churches, has been appointed secretary of the commission, while an ex-convict, now a useful citizen of Louisville, is chairman. Dr. Fort has already spent 19 days behind bars in his desire to secure intimate information as to conditions and needs. The commission has to date issued over 300 conditional pardons. Two hundred fifty-nine of these were assembled and pardoned at one time, being addressed by the governor and Dr. Fort who both urged them to return to their homes and live better lives.

In addition to provision to erect additional buildings costing over $2,000,000 to provide partially for the crowded condition, the commission has been given carte blanche to go into every county in the state and, under the auspices of the council of churches, create "In-as-much" clubs or commissions to consist of those willing to make contacts with returning convicts and do everything in their power in the name of the church to fit them again into normal society. This line of contact seems to be entirely new in the field of prison or convict reform and the outcome will be watched with deep interest.

New Albany, Ind. E. ROBB ZARING.

EDITOR THE CHRISTIAN CENTURY:

SIR: In your publication for May 22 "H.L.W." in the Question Box answers a question concerning capital punishment and makes observations thereon. "H.L.W." begins his answer by asserting it is an "inherited impulse" to "desire to visit punishment on those who have committed crime." I suppose the impulse to flee the rattlesnake's bite is also inherited. I am glad God gave me that. May there not be something from God in this impulse to punish crime?

"The public mind is stirred to a passion for vengeance on the offender," he further states. Well, we fight certain dread diseases with equal passion. In that instance the passion is against the disease but in behalf of the good of society. Is it not also true in capital punishment?

"The fact that the Old Testament prescribed death as the penalty for certain crimes has slight value over against the higher ethics of the New Testament," states "H.L.W." Where does the New Testament change the penalty of death for murder? "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Romans 13:4.) Again, Paul at Cæsar's judgment seat said: "For if I be an offender, or have committed anything worthy of death, I refuse not to die." (Acts 25:11.) Did he not both recognize that deeds worthy of death could be committed? That Cæsar could judge? And that if found guilty he had no protest against capital punishment?

Where are there any ethics in the New Testament even hinting that capital offenders should not be punished by death for the protection of society? "A growing sentiment, inspired by Christian ideals, that the entire practice of taking human life is immoral and ineffective, and that future generations will look back" upon us with disapproval, says "H.L.W." Well, maybe we do have a society today that is really taking Christian ideals in the matter of criminals but my own reaction to it all is that our society is not characterized for its Christian ideals in many things and certainly not in its maudlin sentiment in favor of criminals.

A soldier from France called me to the hospital where he thought he was dying. He said, "I am happy, so happy." I asked why he was so happy. Then he told me. He had been entrusted with some German soldiers. He was walking along the road with them returning from the front and bringing them as prisoners. He grew tired of watching them. He killed them all. "There has been blood—blood—upon my soul all these years. I have lived in torture. Far better I had died for my crime. Thank God, I am now dying." He was not hysterical either. His voice accorded in human experience with God's voice in revelation.

Rather than sympathy for the rattlesnake, the dread disease or the criminal, why not really be Christian and let authorities put to death those unfitted for society while we place our sympathies where they belong? Capital punishment for some, or no punishment whatever—that is the real situation, is it not?

Long Beach, Cal. ERNEST BEAM.

The Dred Scott Decision and the NRA Verdict

EDITOR THE CHRISTIAN CENTURY:

SIR: The Dred Scott decision was concerned primarily with human rights and only incidentally with property values. On the other hand, the NRA verdict has to do mainly with property interest rather than human rights. The judicial issue in both of these cases involved the relative claims of federal authority and local autonomy. In both instances the advocates of states' rights felt that they had gained a great victory. Abraham Lincoln, the spokesman for his party in that day, appealed to the people to reverse the Dred Scott decision on the ground that it did not conform to the intention of the constitution and was violently out of harmony with the inherent claims of human nature. Franklin D. Roosevelt, the spokesman for the dominant party today, has indicated his intention to test the NRA decision, not so much because it may not conform to the letter of the constitution but because it is out of harmony with the inevitable progress of events and would cause the nation to revert to the horse and buggy stage. The freedom of the slave was but the inevitable unfoldment of our economic and political system which could not be frustrated by any decision of the supreme court. Central rather than local control of large scale industry involving the welfare of the people as a whole is but the logical outcome of science and invention. No acts of congress or decisions of courts can permanently stay the progress of events. The dead hand of 1789 will not be allowed to palsy the energies of the nation in 1936.

Fortunately, the constitution itself opens the way for its own revision in harmony with contemporaneous judgment when maturely and deliberately arrived at. President Roosevelt, if he per-

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sists in his declared purpose, will assuredly secure through popular verdict a reversal of the NRA decision as Abraham Lincoln did of the Dred Scott decision three-quarters of a century ago. In order to complete the human rights side of the adjusted constitution it was necessary to add four amendments, viz.: the 13th, 14th and 15th and the 19th. The first three of these brought the Negro race within the ennobling bond of political equality, the 19th amendment conferred like privilege on the female sex. Future amendments to the constitution will necessarily be concerned, not with the rights of persons, but with the interest of property. So far as human rights are concerned, this document in its present form is practically perfect and needs no further modification. The rights and liberties of persons and the equality of all citizens before the law are settled on an enduring foundation. The three civil war amendments, intended to place the Negro race on a footing of equality with the whites, are still imperfectly enforced, but their fulfilment is a question of enforcement and not of the law itself.

To meet the exigencies of present-day industrial and economic demands, the constitution must be enlarged to safeguard the welfare of property just as it was necessary in the earlier day to safeguard human rights. The thought is not in the back part of the minds of the American people that this transformation will require the arbitrament of arms, nor violence to the organic law, but, in the language of President Roosevelt, it can all be accomplished within the framework of the constitution.

Howard University, Washington, D. C. KELLY MILLER.

"Higher" Education

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Mr. H. R. Edwards in The Christian Century under the heading "The Situation at Connecticut State College" stirs me to tell you of conditions in Michigan State college at East Lansing. Like Storrs, Michigan State is a land grant college with a strong R.O.T.C. Although originally an agricultural school, it has in recent years added applied sciences, including military science, and now has an enrolment of 3,000. Last year a group of Y.M.C.A. and Y.W.C.A. students interested in the outlawry of war put on Fred Eastman's play, "The Great Choice," presenting it in various churches in Lansing and throughout different parts of the state. This met with no apparent opposition.

This year, on April 12, at the invitation of a small group of Social Problems club students, a minister from Ann Arbor and a University of Michigan graduate from Detroit came to address the students on peace. The president of the college at the last moment refused to allow the meeting to be held on the campus, so plans were made to hold it after college hours near the campus, and dodgers were sent out inviting all students and members of the faculty to attend and join in the discussion. The meeting had scarcely opened ere the two speakers and the leaders of the S.P.C. were seized by members of the military group and hustled to the river and thrown in. Just how far the college authorities were back of this action is not known, but at least they uttered no reproof.

A month after the river episode, the S.P.C. championed the cause of two Negro seniors who have not been allowed to do their practice teaching, although I understand they had majored in education. Carefully worded petitions were circulated among the students and hundreds of signatures obtained asking that those in charge of the case change their policy toward Negroes. A senior girl of the S.P.C. took this petition to President R. H. Shaw, and later presented it to a liberal board member who brought it up at the board meeting later, with what results I do not know. Within a few days the young lady was called to the office of the head of the education department and told to quit the S.P.C. and retract her stand, or when her credits were sent to a high school where she might apply for a position as teacher, a copy of the petition and an "explanatory letter" would go with them. Might that be called blackmail?

The girl is a student of outstanding character and ability. She returned to the office, after consulting with her pastor, Dr. McCune, of the People's church of East Lansing, and told the head of the department that she would remain a member of the S.P.C. so long as she believed they were treating important questions in an effective, proper manner. If at any time she did not agree with their stand, she would no longer support them—thus showing that it was the issue, not the people, which she was supporting. When she asked him what the "explanatory letter" would say, he replied, "That's for you to find out."

Adrian, Mich. KATE BAKER KNIGHT.

The Question Box

Would you kindly differentiate between the two senses in which we use "the cross"? I mean the cross upon which Jesus was crucified, and the cross which his followers are supposed to bear. W. C. H., Glendale, California.

THE cross employed by the Romans in the execution of criminals was an upright, to which a transverse beam was attached near the top. To this structure the victim was affixed, either with nails through the hands and the feet or with cords. There was sometimes a peg or pin used as a support to the body. In some instances the cross was planted in advance, and the body of the malefactor was lifted to its place. In other cases the cross was laid flat, and the body affixed to it previous to its erection. But in most instances the cross was left standing as a permanent gibbet for repeated use. Thus at the siege of Jerusalem Titus erected a forest of crosses on which the Jewish defenders of the city were put to death as they were captured.

The references made by Jesus to the cross as a token of discipleship raise questions in the mind of the reader of such a passage as Matthew 10:38. Did the Master anticipate a Roman execution for himself, and so apply the same form of speech to his disciples? It was usually the custom to compel the condemned to carry the crossbeam to the place of execution where it was attached to the upright. Did Jesus adopt this figure to signify the acceptance of service or even of martyrdom as an essential of the life of fellowship with him? Some commentators have thought that he would have been more likely to anticipate a death by stoning, as the Jewish form of execution, if he were actually prefiguring his own death.

Others have thought that in such passages the real reference was to the "yoke," as in Matthew 11:29, and that in the light of the crucifixion the evangelists altered the words to fit the Master's own experience. Of course it is easy to understand why the cross came to be used as a synonym for the Christian way of life, as in I Corinthians 1:17, or as a figure of speech, as in Colossians 1:20. But the use of the term by Jesus during his ministry is more difficult of explanation. Three possible suggestions occur: The words were used predictively of his own death, in the light of approaching controversies with both Jewish and Roman authorities. Or the reference may be to the era of persecution which Jesus foresaw for his disciples, in which as members of the Christian society in the various sections of the empire they would be subjected to Roman chastisement, or even death (Matthew 24:9, etc.). Or the reference to the "yoke" rather than the "cross" may be the true one. The earliest texts throw no light upon the question.

The meaning of the words of Jesus is not doubtful. The acceptance of his way of life, his pattern of mind and character, with all that is involved in the effort, the sacrifice, and even the martyrdom entailed, is essential to true discipleship. To "come after him" implies all that and nothing less. Only by such commitment can the kingdom of heaven be established in the earth.

Can you give a list of the leading religious groups in the world, with their approximate numerical strength? J. H. B., Memphis, Tenn.

A RECENT tabulation, for whose completeness and correctness it is impossible to vouch, presents the following table: Christians of various communions, 505 millions; Confucianists and Taoists, 301 millions; Mohammedans, 222 millions; Hindus, 203 millions; Animists, 158 millions; Buddhists, 138 millions; Shintoists, 25 millions; Jews, 14 millions; Parsees, 100,000; Unclassified, 15 millions. H.L.W.

NEWS *of the* CHRISTIAN WORLD

King Dispenses Birthday Honors

John Masefield, Laureate, Given Highest Decoration—Understanding with Germany Sought

(Correspondence from England)

LONDON, June 5.—It was a long list of honors which was published on June 3. Those who had planned it had clearly in mind to select representatives from all parties, as though they wished to show that the government is "national" in no idle use of the word; Mr. Citrine, the secretary of the Trades unions council, becomes a knight, and so does Mr. Rea, the whip of the liberals. Major Attlee, the distinguished labor member, becomes a privy councillor. There are 43 new knights and nine baronets; six new peers and one viscount. Most noteworthy of all honors is the O.M., the order of merit. This goes to three men distinguished in literature, music and science. Sir Frederick Gowland Hopkins is a biochemist whose work upon vitamins has been epoch-making; such a man has lengthened the allotted span of our years. Dr. Vaughan Williams is a musician whose work is in the truest sense of the word rooted in English life. He takes the place of Elgar. The poet laureate is the third of these mighty men. It was when he worked in Yonkers that the reading of Chaucer kindled the fire of poetry in Mr. Masefield. It does not seem long since he suddenly became famous by the publication of "The Everlasting Mercy" in the English Review. He has written much since then, but nothing in all his poetry excels his early ballads and some parts of "The Everlasting Mercy."

* * *

Eden Passed by: "Too Young"

On Friday it is believed that Mr. Baldwin will be invited to form a ministry. By the time these words are read his secret, now hidden, will have been made known. If kings are as they used to be, there are many intrigues going on, many bargains struck and many seekers waiting on the threshold. It looks as if Mr. Eden is not to be foreign secretary. If so, it is a sad pity. They say that he is not old enough. He is only 37! How old was Pitt when he saved his country? And what have party claims to do with the appointment of a foreign secretary in a day like this?

* * *

Seek Understanding With Germany

There is a general tendency for our people to seek for an understanding with Herr Hitler. It is common ground that Germany is entitled to equality with the other nations in the matter of defensive armaments. But more than one influential writer, the bishops of Dunham and Chichester for example, has shown how the German treatment of the Jews and of the confessional church makes it hard for us to have anything but an imperfect sympathy with them. There is no doubt that the openly avowed paganism of many Germans has shocked many who are prepared to stand for a fair deal with their nation. Nothing would help more to an understanding between Britain and Germany than a new treatment by the nazi party of the Jews and the Christians who are nobly resisting the unjust demands of Caesar. The leader of youth, Herr Baldur von Schirach, has said: "We build in the hearts of youth a great altar on which Germany stands." Could a better illustration be given of the way in which nationalism becomes a religion? The dying words of St. Thomas of Chelsea, whom we used to call Sir Thomas More, are worth recording: "He then begged them earnestly to pray for the king, that it might please God to give him good counsel, protesting that he died the king's good servant, but God's first." Could the true Christian mind be better expressed?

* * *

And So Forth

The first sixpenny telegram was sent last week by the prince of Wales to the king. It is possible to send only nine words for sixpence and these must include the address; brevity is demanded. The postoffice is one of the government departments which has shown energy and spirit.

Between September 1934 and March 31, 150,000 houses were built by private enterprise. Municipal building is at present concentrated on slum clearance, but it has raised these figures to 167,379. These are considered highly satisfactory by the friends of the government.

The last figures show a slight increase in the number of the unemployed, but this is certainly due to the large number of boys and girls released from school at Easter. There is actually a marked increase in the number registered as at work.

Mr. Eden spoke powerfully in favor of friendship with the United States; that was not in the least inconsistent with loyalty to the League of Nations. "It is not the government or the league or any government that has tied this country up with Europe. Geography has done that."

The India bill will be passed into law this week. Its closing hours in parliament have been marked by "bored reasonableness." The last attack will be made upon a broad front by Mr. Churchill and his company.

EDWARD SHILLITO.

French Children in Crusade For Peace

A "Children's crusade for peace" will be launched in Strasbourg, France, July 18, in connection with the annual French eucharistic congress held there. More than 20,000 children of France, from every French province, will kneel on the historic esplanade of Strasbourg and pray that France, Europe, and the entire world may be spared the horrors of war. At the same hour, in thousands of French churches, other children will utter the same prayer, asking that the angel song of Bethlehem, "Peace on Earth," may become a reality.

Render Honor to Johnston Myers

Chicago's "Grand Old Man" Given Anniversary Purse—Hutchins Warns Graduates of Moral Peril

(Correspondence from Chicago)

CHICAGO, June 17.—The "grand old man" of Chicago's ministry, Dr. Johnston Myers, pastor of Immanuel Baptist church, on June 9 celebrated the 40th anniversary of his present pastorate and the 50th anniversary of his ordination to the ministry. Before coming to Chicago Dr. Myers was for ten years pastor of the famous Ninth Street Baptist church of Cincinnati. For a long time Dr. Myers has been in very poor health, and since Christmas has been unable to occupy the pulpit. He did appear, however, for the formal service commemorating his anniversary on Sunday evening, and was given an ovation by the crowd of admirers that filled the building to capacity. The address was given by Dr. A. M. McDonald, superintendent of the Chicago Baptist association, but Dr. Myers also spoke with his characteristic optimism concerning the future of Immanuel, Mr. Frank E. Sedgwick, chairman of the anniversary celebration committee, announced that a purse of $100 for each of Dr. Myers' 40 years of service at Immanuel would be presented to him—a very suitable token of affection since Dr. Myers, through all the years, has given himself so completely to his ministry of the distressed that nothing has been laid by for his declining years. The neighborhood of Immanuel has changed from "gold coast" to slum during the 40 years of Dr. Myers' pastorate; and the forms of service have changed to meet the changing times. The immeasurable contribution which this good man has made to the welfare of the city through his church has been widely recognized during this celebration, not only by other churchmen, but also by extended comment and editorials in the daily press.

* * *

University and Seminary Commencements

The annual exodus of graduates from universities, colleges and seminaries has taken place during the past couple of weeks —over 1,500 from Northwestern, 880 from Chicago (which holds quarterly commencements), probably several thousand more from the many other colleges and universities in Chicago and vicinity, and hundreds from the various theological seminaries. One wonders what they will all find to do. However, President Hutchins of the University of Chicago rather startled the convocation by beginning his commencement address by saying to the graduates, "I am not worried about your economic future. I am worried about your morals." The unremitting pressure of contemporary society upon idealists to be "safe," "sound," agreeable, inoffensive, to have no views on important matters not sanctioned by the majority, in order to "get on," was what Dr.

XUM

"He has chosen to consider the most characteristic religious problem of our time, that of the social interpretation of Christianity, and he has made a contribution which sets the discussion further forward than it has ever been before. . . . As an analysis of the social situation from a theological point of view it is masterly."

CHARLES C. MORRISON
in *The Christian Century*

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Hutchins feared. And so his closing adjuration to the graduating class was: "Do not let 'practical' men tell you that you should surrender your ideals because they are impractical. Do not be reconciled to dishonesty, indecency and brutality because gentlemanly ways have been discovered of being dishonest, indecent and brutal. . . . Courage, temperance, liberality, honor, justice, wisdom, reason and understanding, these are still the virtues. . . . If come what may you hold them fast you will do honor to yourselves and to the university, and you will serve your country."

* * *

Garrett Reduces Debt; C.T.S. Unveils Mullenbach Memorial

At the Garrett commencement President Horace G. Smith announced that the institute had paid more than $500,000 of its debt during the past 15 months, and that a campaign was under way to raise funds to pay off the remaining balance of $200,000. He also announced that the affiliation of the seminary with the Chicago (Deaconess) Training school was working to the mutual advantage of both institutions.

Col. Raymond Robins gave the commencement address at Chicago theological seminary, and President Albert W. Palmer conferred the degrees. At a memorial service last Tuesday afternoon a bronze bust of the late James W. Mullenbach, distinguished social worker and graduate and teacher of the seminary, was unveiled.

* * *

To Celebrate Elevation of Bishop Stewart

Chicago Episcopalians will celebrate their centennial at St. Luke's pro-cathedral, Evanston, tomorrow evening and, at the same time, the fifth anniversary of the consecration of Bishop George Craig Stewart. Bishop James DeWolf Perry, primate of the Episcopal church in the United States, will be celebrant at the eucharist.

* * *

Sues to Recover Vacated Office

Robert M. Sweitzer, for 24 years clerk of Cook county, who was found to be short a mere matter of $400,000 in his accounts when his successor took office, and consequently was ousted from his new position as county treasurer by the county board, has begun quo warranto proceedings to recover his office! It appears that Mr. Sweitzer's inability to repay the amount borrowed is merely due to an unfortunate personal investment which he made with it. The promoter of the company inconsiderately died, and the estate is tied up by two ladies who claim to be the promoter's widows, and who wish to find out to whom whatever is left belongs.

* * *

And So Forth

The Normal Park Presbyterian church celebrated its golden jubilee from June 2 to June 9. Rev. C. L. LeDuc is minister. Meanwhile, on June 7, the nearby Bishop Cheney Memorial Reformed Episcopal church, celebrated the 20th anniversary of its pastor, Dr. E. J. S. Sonne.

The "red" investigation of Illinois colleges and universities conducted by a committee of the Illinois senate ended abruptly, June 14, when the committee, in spite of the anger of its chairman, voted to wind up its work without further public hearings.

CHARLES T. HOLMAN.

Social Workers Study Standards

Church Appointees In Danger of Proving Ineffective—King Gordon Runs for Seat In Parliament

(Correspondence from Canada)

MONTREAL, June 15.—The National conference of social work attracted to Montreal church workers in the social field. Their interest centered in the effort to formulate standards both of training and of efficiency in work. All recognized the pressure which comes from those who know only the tradition of personal benevolence inspired by Christian motives. But only the general recognition of some standards in the appointment of church workers can protect philanthropies from being outclassed and ineffective. Yet those standards must differ from those of bodies concerned only with social work and changing environment. Psychiatry insisted that while conditions must be modified, our chief concern is with the individual as adapting himself to and changing the conditions about him. Here the supreme object must be to enable a person to emerge from difficulty by his own act and in his own way, rather than to insure the predominance in his life of the social worker. Religion must be creative of a new and more integrated personality.

* * *

Presbyterians Quash Heresy Charges

The Presbyterian general assembly held its sessions also in Montreal and elected as its moderator Dr. D. T. L. McKerroll of Toronto, thus honoring a distinguished pastor. The long drawn out strife over Knox college finally receded from view, but small groups expressed dissatisfaction with the administrative or the teaching value of the colleges. Allegations that the theological teaching was contrary to accepted standards were promptly repudiated by the committee and also by the assembly, while another proposal to close one college received no more sympathy or support.

* * *

Presbyterian Assembly Acclaims Richard Roberts

One gratifying incident was seen in the fine enthusiasm with which the assembly welcomed and heard Dr. Richard Roberts, the present moderator of the United church, as he appealed for reconciliation and reunion of Canadian Christians in a unified yet diversified Canadian church whose membership would give it the quality of a national church. Though it was explicitly stated that Dr. Roberts came on his own initiative, and not as an appointed delegate of the United church, his appearance provided the occasion for an outburst of strong and kindly feeling which carried across the gulf opened by the division that attended the organization of the United Church of Canada ten years ago.

* * *

After Ten Years of Church Union

The 10th anniversary of that significant step was celebrated in a noble and impressive act of worship in the Maple Leaf gar-

dens in Toronto. There a vast congregation of 16,000 persons gathered and, led by a choir of 1,600, joined in acts of praise, thanksgiving, confession and dedication. The music, superb and appropriate, was conducted by Dr. H. A. Fricker of the famous Mendelssohn choir. Every word could be recognized in all parts of the building even though the accompaniment was provided by a military band. A brief review of some critical moments in the birth and maturing of the United church was, like everything else, free from complacency and self-congratulation. All through Canada similar acts of dedication prepare for a concerted mission in the autumn.

* * *

A New Anglican Bishop

The Church of England in Canada reports the election of Dean Carrington of Bishops' college to be bishop of Quebec. This striking and picturesque personality emerges on to a larger stage of action. Representing the missionary type seen in the Cowley Fathers, Dr. Carrington rendered notable service in New Zealand as well as in Canada. His presence at the central conference of the Student Christian movement initiated very many into new experiences of corporate worship, and his homely wit and wide sympathies allured many previously unfriendly to the Anglo-catholic type of Christianity.

* * *

King Gordon Runs For Parliament

The United church, having authorized the appointment of Mr. J. King Gordon to lecture at large on Christian ethics, has found the offer to be at this time unacceptable. Mr. Gordon prefers to accept nomination as a socialist candidate for a British Columbia seat in the Canadian house of commons, and while elections are always uncertain, the prospect of his success is quite bright.

ERNEST THOMAS.

Church of the Brethren Attacks Profit System

The Church of the Brethren, in its conference held at Winona Lake, Ind., June 11, passed a number of resolutions attacking the present profit system, the returned liquor traffic, and the tendency in Germany and other countries toward a totalitarian state. The conference condemned every form of unjust discrimination against people of other races, especially the Negro race. Deploring the fact that in America "economic insecurity and inequities abound," the church "would encourage such a change in our economic system as would make money a medium exchange rather than a means of amassing great fortunes through a profit system." On the subject of peace, protest is made against recent military maneuvers in the Pacific, and the supreme court is urged to reconsider "the cases that involve conscientious objections to the bearing of arms as a condition for naturalization, and to military training as a condition of entrance to our schools."

Practical Achievements Of the Y.W.C.A.

Last year 107,000 girls were placed in permanent or temporary positions by the Y.W.C.A. employment bureaus throughout the country—25,000 more than during the preceding year.

Montreat Sees Listless Session

Southern Presbyterians Fail to Face Important Issues—Fear of Advance Steps Notable

(Special Correspondence)

DECATUR, GA., June 14.—These are old line Americans—these Southern Presbyterians. Here are some three or four hundred of them gathered in their annual general assembly at Montreat, N. C., and as I write with the roster of commissioners before me I am struck with the number of Scotch and English names. Talking with one here and there I find that the vast majority of them trace their ancestry back to pioneer days. Of course there are exceptions, but, for example, it is almost laughable to find so many "Macs" in any one list anywhere.

It is significant that nine out of ten people who greet us on coming home say, "Well, did you have a good time at the assembly?" And that's just the trouble. We did have a good time while the rest of the world wallowed in bewilderment an inch or two nearer chaos. We spent these days together in serious consideration of God's business on earth and the most exciting hour of it all was an hour in which we debated the combination of two general offices and the elimination of one man's salary. Just how good men "get that way" may be a mystery, but they get that way and rather rejoice in their status.

No Traffic with Federal Council

We heard Dr. Cavert of the Federal council for a carefully measured 20 minutes but when some brother who evidently had not consulted with James or Cephas or John or any of those who seemed to be pillars dared to move that a step be taken that might have put us in touch with the council the idea was not even allowed to take definite shape. It was voted down so quickly and so overwhelmingly that nobody seemed to realize that anything of importance had been done. It is still true that the whole company is out of step except Johnny.

It did seem at times as though light were going to break. There was an overture that actually looked toward changing a phrase or two in the confession of faith—written in 1643. Cautiously and grudgingly this was agreed to and the matter was left in the hands of a very careful committee which will report to the assembly of 1936 and after that the slow and solemn machinery will grind down through the presbyteries and back again to 1937 and possibly nothing will come of the proposal after all. It was actually insisted upon by those who were opposed to this cautious gesture that next year we are to celebrate our 75th anniversary as a separate church and that no question should be thrust into that assembly on which there could be any possible difference of opinion!

Light glimmered again when the question of approving union churches came up. This involves a change in the Book of Church Order. The northern assembly had unanimously approved the idea. Maybe it would have been tactful for us to have been given

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the first opportunity. At any rate we were exceedingly fearful and finally decided to amend the plan so that it would have to go back to the northern brethren as well as down to our presbyteries. The fact that there was actual testimony as to the fine working of the idea in several cases did not weigh. Better one ancient theory than a dozen modern realities. But those who were most concerned went away rather hopeful. The plan may run the gauntlet and may come through unscathed. But evidently the church of Robert E. Speer and his like is a church that needs to be approached with extreme caution.

Funds for Mexican Presbyteries

There were a number of interesting sidelights. Sunday afternoon a play was given in the auditorium in which "Mr. Average Church Member" was tried for violation of the Sabbath. The parts were taken by those who are perfectly familiar with court procedure. A federal judge presided and a half dozen lawyers who are prominent figures in their respective states represented the litigants. It was a matter of some comment that the jury had on it one Negro. Somebody had read the supreme court's decision concerning the Scottsboro case! Early in the course of the assembly it came out that no commissioners were present from Texas-Mexican presbytery. The churches in that division were too poor to pay their presbyterial tax and so they could not share in the travel funds of the body. It is to the everlasting credit of those concerned that steps are being taken to correct this situation and to make it less likely that in the future anybody in Southern Presbyterianism will be penalized for being poor. Whether the Head of the Church would go farther than this and abolish the barriers that set the Texas-Mexicans in a presbytery to themselves is another question. Maybe we will get to face some such fundamental problem before it is too late.

Rather definite action was taken concerning the pitiful variation in ministers' salaries but this action may turn out to be more theoretical than practical. In any case the assembly is committed to the notion that "the Presbyterian Church in the United States recognizes its responsibility to maintain a minimum living income for the support of its pastoral charges which shall not be below necessary living expenses." One wonders why it was further said that workers, ordained or unordained, among Negroes, Mexicans, Indians, and other underprivileged classes should be supplied from the assembly's home mission funds and not from the fund proposed to be established in furtherance of this policy as to pastoral charges. Evidently it is a far cry from our day to that in which it was said, "One is your Master, even Christ; and all ye are brethren." It is not merely a matter of chronology and of geography that lies between Christianity as we know it and Christianity as it was originally launched.

Overwhelmingly Tabled

One overture (an overture favoring conscientious objectors) that seemed to promise at least a discussion of a vital problem was suddenly discovered to have been printed in the Blue Book by way of mistake and consequently the dead level of ecclesiastical procedure and organizational machinery ground on to the bitter end. Just before adjournment the following resolution was introduced: "Realizing something of the seriousness of the problems which lie back of all our ecclesiastical and organizational interests the assembly would ask its committee on social and moral welfare to make a study of the bases on which our accepted system of civilization rests. Especially we would ask that the committee study the question of our dependence on force, our racial divisions, and our widespread social inequalities. May it not be that we pray in vain for a return of the days of Pentecost unless we separate ourselves from the ways of the pagan world which Jesus came to transform? Can we go on participating in the war system, defending caste lines, and viewing quietly the vast differences in opportunity within our ranks and yet feel that we are walking with the Man of Galilee who was and is the Son of God? The assembly would ask its committee to face the facts in such matters and to bring us a statement to be acted upon at our next meeting." Needless to say this resolution was overwhelmingly tabled.

Potentialities Wasted

It must not be thought that the assembly was utterly void of forward looking men. They were there this year by the dozen, but somehow they lacked unity and aggressiveness. We are ready to argue the claim that no other body of ministers in America would show a higher percentage of Rotary buttons and Phi Beta Kappa keys than did this group at Montreat last week, but somehow they seemed little kin to the band that went out in A.D. 29 under the power of Pentecost. Here and there one would be found to lift his eyes to realities but nothing came of it. Some of us trembled while we listened to our report on foreign missions with its references to the rapidly aging group which now constitutes our force abroad. "Middle-aged and older missionaries" was another phase used, because while we are withdrawing no missionaries we are not sending out any. We were warned of "emergency budgets" on the fields. We were actually told that our work was in "danger of sudden collapse." I say we trembled at such words but the fact remains that we did nothing more.

Our committee on social and moral welfare was enlarged and there are those who are praying that something worth while may come of this. Possibly so, but there were wise men in the assembly who held their breath when the request was made for this enlargement fearing that the actual result might be the abolition of the committee entirely. Dr. Henry H. Sweets, our secretary for many years of ministerial education and relief, made a great moderator and we could only ask that his successor might do as well. At the same time it remains that the assembly seemed well nigh isolated from the troubled world of its day. Perhaps the quiet of the hills around us ministered to our deception. "The ruin of worlds that fall" we seemed to view from eternal arches, but I could not say that we rode any one of God's battlefields in a flashing and golden car. As we stole away after the final benediction I seemed to hear a sob and a voice said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" And so the assembly adjourned to meet in Augusta next May for the celebration of the 75th anniversary of our existence as a church.

D. P. McGeachy.

Lutherans Rap Church Bazaars

Hold Many Ways of Raising Funds Are Unethical—Y.W.C.A. Opens Cooperative Home for Girl Workers

(Correspondence from New York)

New York, June 15.—The Lutheran synod of New York holds its annual convention next week. In connection with this a special committee of the church has this week released some recommendations on church financing which are worthy of comment. This committee, appointed a year ago to make a thorough study of this matter, strongly condemns the raising of church money by means of card parties, bazaars, etc. While making clear that the morality of card parties, dancing, and similar matters is not the issue the report goes on to say: "A search of the scriptures certainly will not reveal a single phrase in support of any commercial method of supporting the religion of Jesus Christ." The report also discusses this question from another standpoint, that of tax exemption. Again we quote: "For a congregation exempt from taxation on its property without a license from the sanitary department or a license from the city to give a supper is certainly unfair competition with the restaurants who are paying taxes on their property and which are inspected by the sanitary department and must pay for a license." And the report adds: "It is no wonder, therefore, that the communistic element despises the Christian church for its unethical methods."

* * *

The Auburn Conference

This week marked the third annual conference on the church and the social order at Auburn theological seminary. This conference is under the auspices of the social service committee of the synod of New York and the committee on social and industrial relations of the board of national missions of the Presbyterian church. One of the most interesting sessions of the meetings this week came on Wednesday evening when collective bargaining was discussed. The company union was ably upheld by Mr. Noel Sargent, secretary of the National association of manufacturers, and the regular trade unions were well defended by John E. McGary, president of the Central trades and labor assembly of Syracuse. Mr. McGary rather scored on Mr. Sargent when, in reply to the accusation that unions were wrong because they sought to control legislation by means of a powerful lobby, he reminded his hearers that the manufacturers' lobby was worse because it was secret. A telegram was sent to the board of national missions by the conference urging that Labor temple, New York, be saved.

* * *

Zion Church Has 105th Anniversary

Zion church, Douglaston, Long Island, celebrates the 105th anniversary of its founding at a special service tomorrow. The occasion is of unusual interest because of the dedication of a beautiful wood

carved, polychromed reredos. This reredos was designed and sculptured by Trygve Hammer, a local sculptor. Among some of his best known works are the Theodore Roosevelt memorial in Tenafly, N. J., and the Schoenfield Memorial library for the American Scandinavian foundation. Rev. Lester L. Riley is the rector of the church.

* * *

Norman Mini Dinner

Repercussions of the California criminal syndicalism cases have reached us. A dinner on behalf of Norman Mini, youthful ex-West Pointer, writer and union organizer who was convicted in the recent California trials is to be held June 26. Among the speakers scheduled are Carlo Tresca, editor of Il Martello, and A. J. Muste, secretary of the Workers party.

* * *

Annual Missionary Dinner

Each year in early June the Presbyterian union of New York has held a dinner in honor of the missionaries of the church. The program this year was unusual for a panel discussion was held on the subject, "Will Christianity or communism win the far east?" Dr. P. K. Emmons of Scranton, Pa., spoke.

* * *

Y.W.C.A. Cooperative Residence

The Y.W.C.A. of this city has just announced that the Margaret Louisa, for many years a residence for women located on East 16th street is to be reorganized to become a cooperative living center for young women between the ages of 18 and 30. A small permanent staff will be in charge but the greater part of the work of the house will be carried on by the residents. The work required of the young women will not be over 12 hours per week and it is expected that this plus a cash payment of $6 will cover both room and board. Those eligible are young women who are employed full time or part time whose earnings do not exceed $15 a week; students whose financial resources do not permit living in one of the other club residences in the city; and young women seeking employment who must conserve their savings. In addition "they must be in good health, and must express willingness to become members of a cooperating group such as the house must represent."

* * *

Methodists Approve Consumers' Cooperative Movement

All of the above brings to mind the fact that the Methodist social service commission of New York East conference last month approved a report which called for the establishment of a cooperative Christian commonwealth and recommended that "our pastors and churches study the consumers' cooperative movement . . . and aid in their respective communities in the organization of cooperative enterprises."

EDMUND B. CHAFFEE.

Christian Endeavor Convention to Meet in Philadelphia

"We choose Christ," is to be the keynote of the 35th International Christian Endeavor convention to be held in Philadelphia July 2-7. Dr. Harry Thomas Stock, of the Congregational Christian churches, heads the program committee.

Scotch Assembly Considers War

Committee Named to Act with Church of England in Expressing Church Views If Hostilities Are Threatened

(Correspondence from Scotland)

WHITLEY BAY, May 31.—The general assembly which closed yesterday was marked by no decision of exceptional moment, but it did good solid work, and seldom has an assembly had so many interesting guests present. Starting with the king's son, the duke of Kent, as lord high commissioner, with his charming duchess at his side in the throne gallery, there were present Mr. Ramsay MacDonald, the archbishop of Canterbury, and the secretary of state for Scotland, not to mention the moderators of the English Presbyterian church and the Canadian United church, Dr. James Reid of Eastbourne and Dr. Richard Roberts of Toronto. The duke, in gracious words at the closing session, remarked to the assembly: "My admiration and respect for the Christian ministry, which has always been great, has been made if possible even greater, as I have seen from personal experience the gallantry, the fervor and the self-sacrifice with which its members follow their high but arduous calling."

* * *

Launch Enlarged Mission Program

The assembly showed that the church has abated not a tittle of its faith in the foreign missionary enterprise, by voting to enter upon a three-year campaign to recover the ground it has lost abroad. It is planned to carry on the work on the basis of an annual expenditure of £261,000, which is an increase over the figure for recent years. The membership of the church is to be fully informed as to the findings of a special committee which has been studying all aspects of the work to see if it is really worth while. In gratitude for this great decision to go forward, it was announced that an anonymous donor has offered £2500 for the liquidation of debt, on condition that a like sum is raised.

* * *

Reduce Denominational Overhead

In common with many churches in recent years, the question of "overhead" has been studied in Scotland, and the assembly adopted a scheme which reduces the number of committees by seven, and the number of committee members from 1,862 to 1,237. It is estimated that this will produce a saving of about £800 in traveling expenses alone and that further economies will follow from the simplified administration and the centralization of the work. Four committees are being amalgamated into one great home board, and it is hoped thus to raise the home appeal more nearly to the level of persuasiveness now enjoyed by the maintenance of the ministry and the foreign mission enterprises.

* * *

Sunday Merchandising A Growing Issue

The church and nation committee report was, as usual, one of the most vital of all. The committee has been investigating the matter of Sunday opening of shops, and

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found that in Glasgow alone there were open on Sunday no less than 15 butchers' shops, 40 bakers', 138 hardware and chandler shops, and 31 drapers' shops. Fifteen years ago, none of these stores was engaged in Sunday trading! Similar conditions were found prevailing in Edinburgh and Aberdeen. This trading was not in response to any demand, but was rather by way of seeking to create a demand, and seemed to be spreading. Trades unions were cooperating with the committee in seeking to restrict this Sunday shop-opening and the Sunday work in factories, steel mills and mines.

* * *

Plan for Church Action If War Threatens

Even more important and heartening was the committee's proposal for an aid toward the preservation of world peace. The scheme, which was adopted without any dissent, calls for prompt joint action with other churches in any international crisis which threatens war and a member of the committee is to be specially designated to keep in touch with the archbishop of Canterbury through his secretary by correspondence. Behind these two persons will be a skeleton body consisting of the most influential members of the two churches. This body may meet on occasion for the development of a common point of view, but for the most part the members will just hold themselves in readiness for an emergency. If a situation arises which seems to threaten to destroy peace, the representatives of the churches will be summoned by telegram to meet at the earliest moment at an agreed place, in order that by consultation and after approach to the government, the outlook of the Christian churches can be stated and guidance given to the people. It is hoped thus to prevent either the nation or the church being stampeded in a crisis, and the church will have a mouthpiece to clarify issues and to voice the true Christian solution. The scheme is still in embryo, and applied only to Great Britain at the moment, but if a similar organization can be set up in all countries which have not deified the state, may this not be another stone in the structure of world peace?

* * *

Bearing Arms Left to Individual Conscience

The assembly also passed this resolution: "The general assembly believe that the ultimate decision as to whether a Christian should bear arms or not must rest with the individual conscience enlightened by the Holy Spirit. The general assembly, recognizing accordingly that in this connection there are personal issues which the courts of the church cannot decide, and that within the church there are divergent convictions, urge upon all the supreme obligation of so concentrating upon what unites them that the church's testimony on behalf of world peace may have the maximum effect." Prof. G. H. C. Macgregor, formerly of Hartford, Conn., was spokesman of the Ministers' Peace group and of the out-and-out pacifists in thanking the committee for framing this deliverance. He said that they whose views were in advance of the views of the committee had no desire to retreat a step from their convictions, but on the other hand, they were determined to introduce no discordant note and thus play into the hands of the common enemy. He secured the appointment of 12 ad hoc representatives of divergent convictions to the committee, to consider in the light of Christ's teaching the whole question of peace and war and to strive to lead the church into "a wider area" of agreement. He stated that the church had no right indefinitely to throw back any great problem on the individual conscience, and that the church was shirking its duty if it did not clearly lead.

* * *

Propose Licensing of Deaconesses

The assembly did not discuss the subject of women ministers this year, but it did go to the length of asking the presbyteries to vote as to whether deaconesses should be licensed to preach. The proposal is that members of the order of deaconesses who have shown aptitude for the work and who have had at least 5 years' experience shall be licensed (not ordained) to conduct occasional services by the presbytery within whose bounds they serve.

MARCUS A. SPENCER.

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Texas Drys to Fight Repeal

State Constitutional Election in August —Many Pastoral Changes—Rain Hampers Summer Camps

(Correspondence from the Southwest)

WACO, June 15.—The drys, in a statewide meeting at Dallas, organized to wage a strong campaign against repeal of the Texas constitutional amendment, which will receive a vote test on Aug. 24. Bishop H. A. Boaz heads the organization and will team with Dr. George W. Truett in campaigning the state, along with many other such teams, including two former governors, Pat. M. Neff and Dan Moody. The wets publicly admit that there has been a surprising reversion of public sentiment from their side, but will contest for repeal vigorously. Jeff Davis, a Baptist pastor of Center, succeeds Atticut Webb, Dallas, as secretary of the Texas Anti-saloon league. Webb will take a Methodist church in Oklahoma. Speaking of Oklahoma, state officials announce they will enforce Oklahoma dry laws in full after July 1.

* * *

Elect Officers for Southern Baptists

This correspondent as a member of the Southern Baptist executive committee attended the annual meeting in Nashville this week. Frank Tripp, St. Joseph, Mo., was asked to continue the leadership of the Hundred Thousand club another year. J. E. Dillard, Birmingham, will head the executive committee, with H. L. Winburne, Arkadelphia, Ark., as vice-chairman. Louie D. Newton, Atlanta, again leads in the all-South every member canvas which has been set for Nov. 3-Dec. 8. Tithing will be stressed.

* * *

Fort Worth Pastor Goes To Oklahoma City

First Baptist church, Oklahoma City, has called W. R. White, Broadway church, Fort Worth, as successor of T. L. Holcomb, who resigned to head the Southern Baptist Sunday school board, Nashville. Dr. White expects to be in his new position within a month. He has been an active civic and denominational leader in Texas.

* * *

Disciples Hold State Convention

Texas Disciples held their annual convention in San Angelo, with Roy Snodgrass, Amarillo, in the chair. The spirit was optimistic, reports good and attendance excellent. Significant addresses were delivered by L. N. D. Wells, A. E. Cory, Jesse M. Bader, and Royal J. Dye. The volunteer evangelistic plan found strong endorsement.

* * *

Rain Cuts Attendance at Summer Encampments

Numerous summer encampments at this time vie with revivals among churchgoers. Without listing each separately for lack of space, it is noted that Episcopalians, Disciples, Presbyterians, Methodists and Baptists give the major emphasis to the sum-

mer encampments, which are somewhat dampened this season by unusual rainfall.

* * *

Dallas Rabbi Given Public Honor

Rabbi David Lefkowitz, Dallas, was accorded a testimonial dinner this week by his congregation, to which many of other faiths were invited. It was declared that he is a kind of minister at large, speaking far and wide on occasion without regard to creed.

* * *

And So Forth

Again the Methodist pastors' school, held annually at Southern Methodist university, is attracting a large attendance. Dr. Lynn Harold Hough is the chief speaker from out of the state.

Texas Presbyterians, U.S.A., lament the death of their long-time stated clerk, S. M. Templeton, Rockwall. He served as pastor of several Texas churches, as did his father before him.

First Baptist church, Gatesville, may be the harbinger of a new church building revival. It is erecting a thoroughly modern building to replace its outgrown structure.

C. E. Peeples, Methodist pastor at Livingston, has been elected president of Lon Morris college, Jacksonville, and accepted the position.

JOSEPH MARTIN DAWSON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Air Hawks

(Ralph Bellamy, Tala Birell) (Columbia) Artificial airplane thriller with heavy villainy and preposterous plot. Great national air corporation secretly finances deadly, pseudoscientific invention, crashing planes and pilots of hero's rival company to kill his competition.

For A: Absurd. For Y: Hardly. For C: No.

Becky Sharp

(Miriam Hopkins) (RKO) (Technicolor) Elaborate and careful screening of famous play based on "Vanity Fair," distinctively acted, covering chief events of checkered career of this great character. Gorgeous sets and costumes in full color. Opinions on the color will differ.

For A: Notable. For Y: Mature. For C: Little interest.

High School Girl

(Crane Wilbur) (Foy Productions) Feeble and boring presentation of trite theme. Aims to show that innocent girl's seduction by classmate is the result of busy mother's failure to instruct her daughter about life. Poor acting except by Crane Wilbur.

For A: Weak. For Y: Worthless. For C: Certainly not.

In Caliente

(Pat O'Brien, Dolores Del Rio) (Warner) Illiterate editor, irresistible to women, flies with chum to Mexico to escape drink and New York gold-digger. Promptly wins dance-heroine and gold-digger gets chum. Some good dancing and Horton's comedy good. Rest is mere spectacle, claptrap, sexy innuendo and stale humor.

For A: Stupid. For Y: Unwholesome. For C: No.

Lost City, The

(William Boyd, Claudia Dell) (Krellberg) Preposterous, silly mess. Hero's expedition discovers African "Lost City," operated by pseudoscientific inventions. From then on he is busy rescuing himself, inventor and daughter from city's power-mad ruler, giants, etc.

For A: Waste of time. For Y: Stupid. For C: No.

Man Who Knew Too Much

(Peter Lorre, Nova Pilbeam) (Gaumont-British) London melodrama on kidnaping theme, distinctive for restrained acting, tense action, sinister atmosphere. Effects are skilfully derived from character more than from mere violence and peril. Dialogue hard to follow.

For A: Good of kind. For Y: Probably good. For C: Too mature.

Stolen Harmony

(George Raft, Ben Bernie) (Para) Incredible hash about a touring jazz orchestra mixed up in gangster-and-convict melodrama, with the luxurious bus as only real feature. Tries variety of appeal by every known means except sane plot and talented acting. Lively mediocrity.

For A: Feeble. For Y: Not the best. For C: No.

Youth of Maxim

(Russian sound picture with English titles) (Amkino) First of trilogy of propaganda films to present origins and glories of Russian struggle to democracy. Excellent acting, but slow tempo, crude humor, stolidity of characters, and much complexity and vagueness lessen its appeal.

For A: Unusual. For Y: Little interest. For C: No.

Best Recent Films for Family:

David Copperfield
The Little Colonel
Unfinished Symphony
Dinky
Doubting Thomas
Laddie

Films of Special Interest for Adults:

Naughty Marietta
One New York Night
Richelieu
Black Fury
Les Miserables
Little Friend

BOOKS RECEIVED

A Bibliographical Introduction to Nationalism, by Koppel S. Pinson. Columbia University Press, 75 cents.

Prometheus Unbound: an Interpretation, by Carl Grabo. University of North Carolina Press, $2.50.

Girdling the Globe for God, by M. E. Dodd. John S. Ramond, Shreveport, La.

The Garden Grows, by John F. Leeming. Harcourt, $2.50.

Deep Dark River, by Robert Rylee. Farrar & Rinehart, $2.50.

Grand Tour, Diary of an Eastward Journey, by Patrick Balfour. Harcourt, $3.75.

Parish Churches of England, by J. Charles Cox. Scribners, $2.75.

The Person I Hope to Become, by Robert Seneca Smith. Pilgrim Press, 25 cents.

Proposed Roads to Peace, by Richard M. Fagley. Pilgrim Press, 25 cents.

Enchanted Acres, by Gove Hambridge. Whittlesey House, $2.50.

Powers That Be, by Alexander Cannon. Dutton, $1.50.

Finding the Way: Jesus Answers the Questions of a Frightened World Today, by Robert Harris Gearhart. Association Press, $1.75.

Constitutional Government in the Spotlight, by William H. Hirst. Revell, $1.75.

The Supreme Law. By Maurice Maeterlinck. Dutton, $2.00.

Guiding Individual Growth, by Roy A. Burkhart. Abingdon Press, $1.25.

Fun At Happy Acres, by Ruth C. Barlow. Thomas Y. Crowell, $2.00.

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